

The Improvement Era



OCTOBER, 1931

Volume 10 Number 10

RETURN POSTAGE GUARANTEED

SALT LAKE CITY, UTAH

DID YOU HAVE THE BATTERY CHARGED?
DID YOU HAVE THE HYPOID GEARS LUBRICATED?
DID YOU HAVE THE SPRINGS SERVICED?
DID YOU HAVE THE HEN
DID YOU HAVE TI

MRS. B. AT LAST
CURES HER HUSBAND OF
THE "DID YOUS"

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G.M.
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Oct.
1937



THE FARMER GOES TO TOWN

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* * *

Time marches on! But a *good idea never dies*. As each generation has withdrawn, from father to son and

from mother to daughter has gone the word: "Shop at Sears and SAVE"—to the end that, every year, the farmer's faith in Sears and Sears faith in the farmer have grown brighter and brighter under the friendly glow of your own home lamp.

* * *

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THINGS COST
—THE MORE
YOU HAVE

The IMPROVEMENT

OCTOBER, 1937

VOLUME 40 NUMBER 10

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

IEIRA



"The Glory of God is Intelligence"

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The Cover

THIS UNUSUAL photograph shows crowds at the Temple Square gates in Salt Lake City during one of the twice-yearly General Conferences of the Mormon Church which bring representatives of the world-wide membership of the Church together each April and October. To this event the world is looking more and more for spiritual and temporal guidance. This photograph was taken by Mr. Edward Kitch, Associated Press photographer until recently stationed in Salt Lake City. The print was supplied through the courtesy of AP and the Salt Lake Tribune.

Heber J. Grant,
John A. Widtsoe,
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Clarissa A. Beesley, *Associate Mgr.*
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A MAGAZINE FOR EVERY MEMBER OF THE FAMILY



By JACK SEARS

Nationally Known Il-
lustrator and Cartoonist.

IT WAS the closing day at the University. "Well," I said to a young man who was to graduate, "I suppose you are thrilled with being through school. No doubt you are very anxious to get out in the world and turn it upside down." "Not I," he said, "I am so fearful I do not know which way to turn. You see, my father insisted that I follow law, and here I am to go forth hating the very thing I expect to make my living at. I wanted to be an architect."

I watched this young man over a period of a few years and he didn't get anywhere as a lawyer, and the last I heard of him, he was working in a grocery store at a very small salary, and he was a very much disgusted man. He was licked in his youth, before he went out into the world, through the bad judgment of an unwise parent. Any young fellow who allows himself to be forced into a profession for which he is not fitted pays dearly.

While I do not favor or advocate any young man's disobeying counsel, yet if he knows deep in his heart that he is not qualified for a certain work, it is far better for him to talk things over with those who are guiding his life, and, if they then refuse to be moved by fact and reason, I would suggest that the boy declare his own independence, as I did, and get out on his own and follow that pursuit in which his honest and sober convictions tell him he will succeed.

Such action takes nerve and a fighting spirit; yet where one is doing that which he loves to do, nothing is too gigantic or hard for him to overcome. It will take many more years to land on one's own feet should such a course be followed, but it is worth the effort; and the joy and success one will get by doing that which he wishes to do will last all through life.



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DIGGING SEGOS

By J. C. HOGENSON

A PASTIME of my boyhood days that I always remember with pleasure is that of sago digging.

These little mealy, pleasant-tasting bulbs were always plentiful on the hillsides near my home in the springtime, and many pleasant, busy hours were spent by a group of us youngsters in digging and eating them.

A stout stick about two and a half feet long, sharpened at one end, was the implement used. When a sago plant was seen, the lucky finder dropped onto his knees, placed the sharpened end of the stick about three inches from the sago plant and the blunt end against his stomach. The whole weight of his body was thrown against the end of the stick thus forcing the sharpened end into the ground. A gentle flip of the stick and the sago bulb was out of the ground and either cleaned and eaten on the spot or placed in a bag or hat to be eaten later when a sufficient supply had been gathered. Thus one sago was dug about every minute for probably an hour.

Many shirt and trouser fronts had holes worn in them by the sago digger. What did we care for worn out clothing? We were digging segos.

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Photograph by Wayne B. Hales

Dreams

BY
LUACINE CLARK FOX

MY spirit's eyes seek mountain-tops
Pine-swept and cool;
I stand tip-toe upon the smallest cloud;
My soul's white hands pluck starbuds
From the sky,
And upon my breast . . .
Sweet-smelling, radiant, shy,
They bloom and smile into my eyes,
Caress my soul with
Softest touch.
They flower.
These are dreams.

The LOG OF A EUROPEAN TOUR



PRESIDENT HEBER J. GRANT (RIGHT CENTER) WITH HIS SECRETARY, JOSEPH ANDERSON (LEFT), HIS DAUGHTER, LUCY GRANT CANNON (LEFT CENTER), AND BRITISH MISSION PRESIDENT HUGH B. BROWN (RIGHT), AS THEY APPEARED INFORMALLY ABOARD SHIP.

Photographs by Richard G. Smith.

With President Grant and the Centennial Party

By LUCY GRANT CANNON

Of the General Presidency of the Y. W. M. I. A.

PART III

Rotterdam, Friday, Aug. 6, 1937

AS SOON as the Centennial celebration was ended the next thought in all our minds was to get back to London. Father went direct to London; Sister Beesley and I, accompanied by father's three grandsons, Richard Smith, Brian Smith, and Clifford E. Young, Jr., and Paul Lambert, returned to London via Wales. Monday was a holiday in all the British Isles, and it seemed to us every soul in the country had taken advantage of it and was spending the day either at the seashore or in the cities. We inquired at hotels for more than three hours before we found accommodations for the night. When we did finally get into a hotel it was a delightful one, standing on an eminence overlooking the Irish sea. The following morning we went out and saw the ocean. It was a most beautiful sight, the sea was so peaceful and calm, the beach stretching out into it.

Thursday evening we packed our grips and were away the next morning for our continental trip. The party consisted of Presidents Grant, Lyman, and Cannon, Elders Joseph Anderson, and Richard Smith, and Sister Ramona Cannon and me.

Several of the Elders were at the station to see us off, and they wanted to get a picture of father. It seems to me every Elder has a camera and up to date I am sure he has had hundreds of pictures taken of him. He is always pleasant about it and appreciates the young men wanting one.

We were fortunate in securing

seats in one of the ten compartments that were allowed to non-smokers. Brother Frank Murdock and several of the Elders were at the Rotterdam station to meet us. We went immediately to the hotel and as it was nearly bedtime we went to our rooms. We had to show our passports twice, but our luggage was not disturbed so it did not take us long at the station.

Saturday, August 7, 1937

BROTHER and Sister Murdock entertained us all at breakfast, and we enjoyed it very much after so much hotel fare. It is good to be able to sit at a table where the food is blessed aloud and to engage in a conversation without any restraint being felt. After breakfast we took autos and motored over to the Jamboree. It is being held on a private estate. The man who owns it was introduced to father during the day and they had a pleasant interview.

A regular tent city has been built here, extending several miles from one entrance to another. Autos were not allowed in the grounds,

PRESIDENT GRANT AS THE CAMERA FOUND HIM READING IN A DECK CHAIR ABOARD SHIP.



therefore we had a walk of some distance before we arrived at the camp.

We were glad to rest when we had walked to the large restaurant just outside the tent city. Some of the brethren went in search of Brother Kirkham. When he arrived it was time for the afternoon program and we went with him to the grand stand. Thousands of people were gathered on these stands.

The announcements were made in Dutch and English through the medium of an amplifier.

We found it very interesting to visit the various groups; to see the commissary tents where the supplies are given out; the tents where the boys slept; their showers and kitchens. Each kitchen has a small dry ice refrigerator, and an outdoor cooking place. There were piles of dry wood ready for use. Everyone seemed to be happy and good-natured. We were especially pleased to see a group of our missionaries and some of the local boys taking part. Twenty-six thousand boys living together and playing together was a sight we are not going to forget.

Brother Kirkham was able to furnish a car, so father would not have the long walk back.

Sunday, August 8, 1937

LAST NIGHT at the hotel we had a regular Dutch supper. Brother Murdock had ordered the dinner and so we did not see the bill of fare. I folded my napkin three times thinking the meal was finished. Course after course kept appearing.

This morning we were greeted with another lovely day. The church was just a short distance from the hotel so we all walked over. Brother Murdock timed our coming so we arrived just about meeting time. The congregation arose as father entered and stood until we

were seated. The presiding missionary took charge of the meeting and conducted the exercises. The organist played the opening song and without a leader the congregation arose in perfect unison and sang, "We thank thee, O God, for a Prophet." It was as good congregational singing as I have ever heard. Then with two interpreters, each of the group was called to make a few remarks. Brother Murdock, the mission president, spoke in Dutch. After the meeting father stood at the door and shook hands with the people. The church house in Amsterdam is about the size of one of our city wards. It has a small gallery at the back. There were beautiful flowers arranged in boxes all in front of the stand. The chapel was filled to capacity. Five of our missionaries who are attending the Jamboree were there in their uniforms and were called to the stand and announced from which mission they had come. The Amsterdam choir sang in good English two anthems from our home collection. We have been surprised at the number of people here in Holland who speak English.

After the meeting we went to the home of Mrs. Tepe, a woman who for many years has attended our meetings and been very hospitable to the Elders, entertaining several every week. She has not been baptized yet. There were fifteen of us at one large table and two of the Elders were seated at a side table. Her table was beautifully spread with lovely linen, flowers, choice glass, and silver. Brother Lyman had eaten there before and so going over warned us not to accept a second helping of soup. He said that when he was there before her soup had been so good and he had not eaten a Dutch dinner before and did



Photo, Courtesy Deseret News.
PRESIDENT GRANT BEING WELCOMED ON HIS RETURN TO SALT LAKE CITY BY PRESIDENT DAVID O. MCKAY.

THE PRESIDENT RETURNS

WITH firm grip, and with the driving vigor of youth, President Heber J. Grant returned to Salt Lake City, Sunday morning, September 12, after an intense three months spent in Europe. The President, who had been absent from Church headquarters thirteen weeks to the day, was welcomed home by his family and by scores of friends, and was officially greeted by his Second Counselor in the First Presidency—President David O. McKay.

The President's European itinerary covered eleven countries, including England, Wales, France, Germany, Holland, Belgium, Czechoslovakia, Switzerland, Norway, Sweden, and Denmark.

Notable among the highlights of his trip were his appearance before the American Club of Paris, his participation in the British Centennial activities, his attendance at the International Boy Scout Jamboree in Holland, and his unusual welcome in Germany where unrestricted meetings were permitted at which thousands were in attendance.

Notable among the things with which the President was warmly impressed were the enthusiastic and generously fair treatment of the press in all Europe, the cordial and friendly welcome by American and European statesmen and distinguished personalities, and the fervent handclaps and brimming eyes of many worthy members who had traveled many miles to see and hear and meet this great and generous man.

It was President Grant's first visit to Europe since 1906, and the first visit of a President of the Church to Europe since 1910. The President attended no less than 55 meetings while he was in Europe, at each of which he spoke. He enjoyed smooth voyages both ways.

And so the President of the Church returns to America. He left tired and tense from press of work. He returns with remarkable energy, and, as he nears his eighty-first birthday, this indefatigable friend-making "globe-trotter" still out-works, out-travels, and out-serves the younger men of the Church.—R. L. E.

not know what was coming. He allowed her to bring him another serving, and such a serving it was, even larger than the first, and the first was about three times the size we ordinarily serve. He was very unhappy when course after course appeared; he was so full of soup he couldn't do justice to the rest of the meal.

Mrs. Tepe was a very charming hostess and understood English quite well. She said she understood father best of all and he conversed with her quite a little. After dinner we had some singing, Sister Clair Thomas Murdock playing and singing for us. Father sang also.

At five o'clock we were in our cars again and were driven thirty miles to Utrecht, where a thriving branch of about sixty active members is located. At 7:30 we went to a large hall which had been rented for the meeting. The branch has a modest little chapel, but they knew it would be inadequate for tonight. The hall was quite well filled, some 430 being in attendance. The choir from Amsterdam was there to furnish the music.

As in Amsterdam when father entered, all the audience arose and remained standing until we were seated. Several young Bee-Hive Girls and Boy Scouts acted as ushers. Just after the meeting started the Bee-Hive Girls and the men presented the three ladies with two large bouquets each of lovely roses. They were gifts from the M Men and Bee-Hive Girls. Father spoke to them for about an hour and a half, giving some of his personal experiences and testimonies. Then he sang in a quartet and duet, and the missionaries enjoyed it very much. The young man by me said how glad he was that he was there because he had been wanting to hear him sing for years. (Continued on page 627)

PRESIDENT GRANT (CENTER), PRESIDENT J. REUBEN CLARK, JR., (LEFT), AND EUROPEAN MISSION PRESIDENT RICHARD R. LYMAN (RIGHT) SNAPPED AS THEY OBSERVED THE CENTENNIAL BASEBALL GAME AT ROCHEDALE, ENGLAND.



PRESIDENT GRANT AND HIS PARTY AT THE INTERNATIONAL BOY SCOUT JAMBOREE, VOGELZANG, HOLLAND; LEFT TO RIGHT, OSCAR A. KIRKHAM, DIRECTOR OF PROGRAM, AMERICAN CONTINGENT; PRESIDENT HEBER J. GRANT, DR. LYMAN, AND ELDER JOSEPH J. CANNON.



THE ARTICLES OF FAITH

X. *Eternal Increase*

By DR. JOHN A. WIDTSOE

Of the Council of the Twelve

(READ THE NINTH ARTICLE OF FAITH)



REVELATION is the communication by divine means of the will of God to man.

Those who accept God as the Maker of man and all things about him must perforce accept the possibility of revelation. To deny such possibility is to say that intelligence does not direct the universe, or that the Organizer of the heavens and the earth cannot directly approach His creations. Either alternative, in the light of present knowledge, is unthinkable.

The necessity of revelation is also evident. The Lord devised a plan for man's continued progress. Man accepted it, including its several conditions, such as forgetfulness of the preexistent state. It became necessary, therefore, in the very beginning of the human sojourn on earth, to teach and explain to man the principles and practices, the ordinances and obligations of the plan. For this purpose the Lord revealed Himself to the first man. Thus, revelation dates from the beginning of human history. But, man is a free agent and often uses his will imperfectly. When he departs, as he has frequently done, from the right path, those who come after him, for lack of information, may travel through life in ignorance of the requirements of the plan. On such occasions it becomes necessary for the Higher Intelligence to speak from the unseen world and to place man again on the road to progressive happiness. Or, though man may not depart from the truth, he needs to receive more light than he possesses from those of higher wisdom. Without guidance from above, revelation, man would be without chart or compass for life's voyage. Intelligence as well as justice demands divine guidance through revelation.

The relationship between man and God, that of child and Father, makes revelation an expected experience.

A loving, earthly father would not refuse his children counsel and companionship or hesitate to help them in times of distress, especially if they were laboring under his plan. It is impossible to conceive of our Heavenly Father as a cold, icy figure in the boundless depths of space, careless of His children on earth. He must be a Being, the warmth of whose love surpasses the sum of human tenderness, and who naturally expresses Himself to His children in some form of revelation.

The manner in which communication is established between man and the divine domain is not always the same. Even as mortal men speak face to face, or by agents, or by telephone, radio, and letter, so there are many avenues by which Divinity may speak to humanity. God may appear in person; He may dispatch heavenly messengers, or He may transmit His word by the Holy Spirit. Personal appearances characterize the beginning of important events, such as the opening of a new dispensation of time. On other occasions, angels have brought the message. The Holy Spirit is always the guide of men whose wills are directed toward righteousness, and therefore in tune with spiritual things. The manner of revelation matters little. The certainty of it and the meaning of its message must remain.

The reality of past revelation rests upon historical evidence. Adam, Moses, Elijah, Joseph Smith, and others have declared that they spoke with the Lord, face to face. Others have stated that they have received divine communication through angelic visitors or by the Holy Spirit. We have the right to test these claims by the usual methods of discovering truth, and, unless this is done, we may not question

the veracity of these and other great men. When the initiation, manner, sequences, and results of such visitations and experiences are examined and found to be sound, the events must be placed with the best established facts of history. But, like any other search after truth, the evidence for the reality of revelation must be pursued prayerfully, with full desire to know the truth, and with readiness to accept it when found.

Consider the first vision of Joseph Smith. It has a natural sequence: A boy seeks for truth; he finds isolation from outside, disturbing influences; he kneels to ask God for help; an evil power attacks him, almost overcomes him; he vanquishes it by intense effort; he utters his prayer; the vision with its message comes; and from the event issues the "marvelous work and a wonder" known popularly as "Mormonism." The steps toward the consummation of the vision are flawless. If any step, say the battle with darkness, had been left out, we might have doubted; if the message and its results had failed to lift men into greater light of truth, we might have hesitated to accept the validity of the vision. As the story of the vision now stands, the earnest truth-seeker feels its certain truth. All revelations may be so examined and tested for their truth. The revelations of the Lord, past and present, will be found to be not only real, but the best and safest guides for human conduct.

INQUIRY is often made concerning the language in which divine revelation is given. The answer is found in modern revelation. Seldom are divine revelations dictated to man, unless it be where personal visitations of the Lord occur. In-

stead, ideas are impressed upon the mind of the recipient, who then delivers the ideas in his own language. When Oliver Cowdery failed to obtain the gift of translation, the Lord said to him: "You have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me. But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right. But if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong."—(*Doc. and Cov.*, Sec. 9:7-9.)

This doctrine may be applied to all revelations. The same doctrine is expressed by Nephi in the Book of Mormon: "For the Lord God giveth light unto the understanding; for he speaketh unto men according to their language, unto their understanding." (*Book of Mormon*, 2 Nephi 31:3.) The thought or idea is of divine origin; the language or form of expression is of mortal men "in their weakness." Were this not so, it would be more difficult to understand the revelations of God to man. When therefore a passage of wondrous beauty or feeling occurs in a divine message, it is the natural result of the exalted feeling induced by inspiration which makes it easy to clothe the revealed truth in beautiful words and sentences.

Revelation is an integral part of the Gospel of Jesus Christ. He, the Son of God, the Firstborn, came down on earth and dwelt in the flesh with men. Thus, He revealed Himself to humanity; taught them the law of the Gospel, and conferred upon His disciples the authority to carry forward the work He had begun. All this was as in the beginning, when God spoke to Adam and conferred the Priesthood on him; and as a prototype of the future event when God spoke to Joseph Smith and conferred the Priesthood authority on him. An unfailing test of the true Church of Christ is the possession of the active principle of revelation.

The Church is guided today, as it ever has been, by revelation. The men who have presided and are presiding over the Church, have been and are directed by revelation. Their utterances, spoken when they stand before the people in the authority of their callings, are words of inspiration. Every member of the

ARTICLES OF FAITH Of the Church of Jesus Christ of Latter-day Saints

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church, namely, apostles, prophets, pastors, teachers, evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they think.
12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul: We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—Joseph Smith.

Church holding official position, and faithful in his calling, receives inspiration and assistance in his labors from the Power from on high, which are as revelation to him. Likewise all members of the Church, whether or not they hold official positions, provided they are faithfully living the lives of Latter-day Saints, have claim upon divine inspiration to guide them in the affairs of their lives. Thus, the highest to the least in the Kingdom of God may claim in their labors direction by revelation, each for his own work and no further, and each subject to the revelations given those holding higher offices in the organized Church.

This does not deprive man of the privilege and power of searching out knowledge for himself. Indeed, it is the duty of man, endowed with intelligence, to use his powers earn-

estly in the study of the universe in which he finds himself and to discover its truths. Yet the final outcome of such searching is dependent upon the help that comes from the Lord—upon revelation.

REVELATION must be continuous. The fundamental principles of existence may be communicated at one time, but man, in his progress towards perfection, must be guided in applying these truths to daily, changing conditions. The possession of the full volume of revelation, setting forth all truth and disposing of every human contingency, would be fatal to progress, and would cancel the right of the free agent. Man would not then need to find his way in semi-darkness by faith; hence he would weaken in will, and move towards a static condition. It is a basic doctrine of the Gospel that man must win his salvation by self-effort, and that outside help should be administered only in time of special need. Since man is engaged in an eternal journey, his need of divine help is never ending, that is, revelation must ever be an available guiding force in human progress.

Knowledge which always precedes use, rises high in a program involving continuous revelation. We shall be forever learning, approaching perfection throughout the eternities, but by infinitely small steps. The revelations of the Lord add knowledge to knowledge; every forward step is the proper use of knowledge gained. At no time has all knowledge been available. Adam received "a fulness of the Gospel" in the sense that by the use of the principles taught he would be able to command further revelation as needed. It is so in our day. Each dispensation has its own peculiar needs which are met by revelation. Followers of Jesus, the Christ, must be engaged forever in the process of learning. Then eternal progress is made possible.

It may also happen in the progressive life of man that truth used in one age, under one condition, having served its purpose, may be laid aside, or displaced by truth needed under new conditions. For example, in the Sinaitic wilderness the Hebrews needed one set and kind of regulations; in the days of Isaiah another, and in the days of Christ yet another. "Ye have heard that it hath been said, An eye for an eye. . . . But I say unto you, that ye shall not resist evil: but whosoever shall smite thee on thy right

(Concluded on page 650)

The INSIDE STORY OF KENT RYAN

Utah's All-American Football Champion

By DURRELL NIELSEN

Former Editor, Student Life, U.S.A.C.

Kent Ryan says:

"The Church to which I belong . . . fosters clean living and a wholesome, hopeful attitude of mind, which is a concrete foundation for a life of health, happiness and prosperity. . . ."

WITH the football season here once again, the name of Kent Ryan will not be flashed across the sport pages for thrilling touchdown runs, long, accurate passes or phenomenal kicking, but while new stars are rising in the grid firmament the "Mormon flash" from Utah State will be busy with his studies at Harvard University in the business school for which he was awarded a scholarship last spring. The lad who was offered five professional contracts from such teams as Chicago Bears, Detroit Lions, Green Bay Packers, Brooklyn Dodgers and Philadelphia Eagles chose to live his own clean, wholesome life in the pursuit of knowledge.

Kent Ryan of the 1936 championship Utah State Agricultural College team, was the first football player from Utah and the Rocky Mountain Conference ever to be selected as an All-American by the

All-America Board of Football, yet Kent Ryan does not bask in his personal glory but attributes his success to his inspiring home life and strict adherence to training rules and the Word of Wisdom.

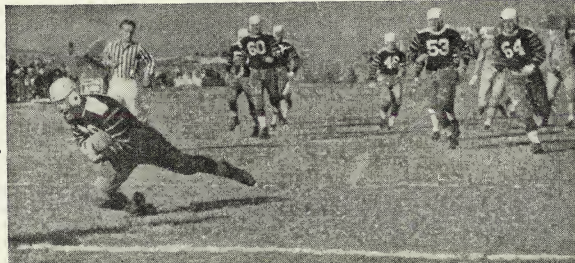
Fate attempted to make Kent Ryan a cripple many years ago, but it was that defiant self-confidence which spurred him on to overcome the disability and to make athletic history for himself, for his school and for the Church to which he belongs. This is what Ryan has to say to young men and women concerning the factors of success:

"I am not old enough or mature enough, I think, to preach with force sufficient to change any man's habits or customs. However, to give voice to some of the contributing factors to what some critics have called 'a successful athletic career,' I would say that health, happiness



"ALL-AMERICAN" KENT RYAN SNAPPED AS HE DELIVERS A PUNT.

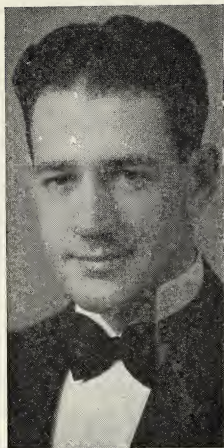
KENT RYAN SCORING FIRST TOUCHDOWN IN THE ROCKY MOUNTAIN CONFERENCE CHAMPIONSHIP GAME (1936) WITH COLORADO UNIVERSITY.



and good living are essential for advancement beyond the ordinary in any field of endeavor.

"Being well born is a life-long asset. This I owe, not only to my parents, but to my grandparents on both sides for many generations back. They all came, originally, from the British Isles or from northern European stock and were adventurers in seeking freedom on the American frontier—from the settlers of New Amsterdam to the pioneers of the Uintah Basin in Utah.

"My home has been and is today not merely a house—a place where one eats and sleeps—but a dynamic social unit of parents and children sharing the joys, aspirations and



KENT RYAN

sorrows of life in loving companionship.

"The community of Logan, especially the Logan Fifth Ward where I have lived since I was six years old, has meant much to me. Probably there is no better community in the world for boys and girls to 'grow up' in.

"And finally, the Church to which I belong. Its tenets foster clean living and a wholesome, hopeful attitude of mind which is a concrete foundation for a life of health, happiness and prosperity.

"Have confidence in yourself; get the idea into your cranium that you can do as well as your competitor and then prove it."

So speaks Kent Ryan of the factors that have gone into the making of his "All-American" success—good heritage, a companionable home, a wholesome community and a Church that successfully fosters clean living.

Kent Ryan was born on February 2, 1915, the fifth child of a family of five boys and four girls. He is the son of Mr. and Mrs. Orson Ryan of Logan, Utah. Mr. Ryan, a former superintendent of Logan city schools, is a hearty backer of athletics. When Kent was six years old, the Ryans moved to Logan, and it was then that he became ballboy for the Utah Aggies. At that particular time Coach Dick Romney held many secret practices, and frequently he found it necessary to have young Kent removed from the field. Not dismayed, however, Kent would find the nearest apple orchard and come back to the field

at closing time with apples for the Aggie stars of yesteryears. Kent continued to act as ballboy until the day he registered in high school.

Coming up through the various Church organizations in the Logan Fifth Ward, Kent took a particular liking to Scouting. As one of the Scout directors he toured southern Utah with a group of scouts a few years ago. He has been active in the Mutual Improvement Association, having taken parts in several M. I. A. plays. Kent played on the Logan Fifth Ward vanball team which reached the all-Church finals in Salt Lake City in 1932. It was in his early youth that the teachings of the Church made their first strong impression. Stories, especially those pertaining to the Word of Wisdom, made an everlasting imprint in the boy's memory and it was then that Kent Ryan learned of the rewards in store for those who observe the commandments of the Lord.

In the Ryan household tea or coffee has never found a place—and probably never will, says Kent, who attributes this prized blessing to his mother. The Ryan home life, which taught Kent that it was much better to be at home with his studies than running "harum-scarum" around the town, developed in him a love for home and for the family associations. "I'd rather stay at home and dream about the old game of football or basketball than dance into the wee hours of the morning with the sweetest girl I know," Kent explained; and tall, dark and hand-

some as Kent Ryan is, he seldom was seen with a girl.

Entering junior high school, Kent received his first taste of organized competitive athletics. He was larger than the rest of the fellows, and the coach played him at center on the basketball team. For three years he played on the junior high hoop team and in the spring of his last year participated in track, and won the junior pentathlon championship and a trip to Salt Lake City.

FATE entered Kent Ryan's life the fall of his initial year at the Logan senior high school and attempted to ruin the promised brilliant athletic career. Unlike his preceding brothers, Miller and Stewart, both of whom were quarterbacks, Coach Burns Crookston played Kent at fullback. Hardly seasoned enough to play regular, the youthful Kent did not get in any games until the final one of the season, and that's when fate intervened.

It was the last half of the game; a teammate had fumbled the ball; Kent seeing it bounding along the ground made a dive for recovery and—"I'll never forget the awkward way I went after that ball; they sure twisted my arm in the pile-up; but of one thing I'm certain—one lesson I'll never forget—it taught me to be more careful the way I fell, and I believe that high school fumble play kept me from injuries

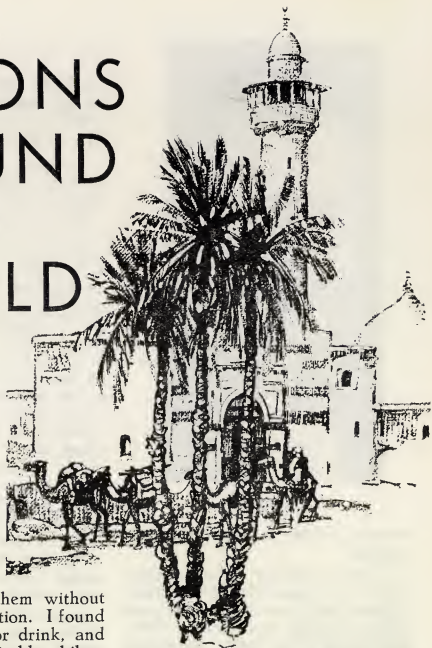
(Concluded on page 629)

KENT RYAN RECEIVING HIS ALL-AMERICAN FOOTBALL CERTIFICATE. SEATED, LEFT TO RIGHT: CHRISTY WALSH, HOWARD JONES. STANDING: BOB GOODELL AND KENT RYAN.



OBSERVATIONS AROUND THE WORLD

BY
JULIAETTA
B. JENSEN



IN SHANGHAI, China, we met with a courtesy that seemed to me unusual. The circumstance was not unusual—I had been placed in similar positions before—but it was the refined and delicate way in which our Chinese host handled the situation. Here in the Orient was the Greek idea of "Hospitality": everything, even self-sacrifice, for the comfort and happiness of a guest.

We had taken to China a letter of introduction to a prominent Chinese doctor who a few years ago had studied medicine in the United States. One evening he gave a banquet in our honor to which he had invited several cultured Chinese friends. Just before the meal was served, Chinese girls passed cigarettes. We politely begged to be excused, as we do not smoke. We were the guests of honor, and quietly the cigarettes disappeared.

Wine was at every plate, and just before we were seated at the table small cups of wine were passed. Again we politely said we supposed we were old-fashioned and asked to be excused. There was not a word of banter, not a hint of discourtesy. The wine was removed and bottled lemonade served.

It was a memorable evening, not only because of their fine hospitality, but, also, because of the intelligent conversation on world affairs, and conditions existing between China and Japan.

Crossing India, we had a capable Mohammedan guide, who conducts tourists from Calcutta to Bombay. Once I told him how much I admire the teachings of their great prophet, Mohammed, who taught his people to refrain from intoxicating drinks and gambling; who forbade prostitution; raised the status of women; and who urged upon his people a system of clean living and high thinking. He thanked me, but said: "It is the Christians who indulge in intoxicating drinks." To my shame, I knew it was true.

In a large Eastern hospital, in our own country, a trained nurse said: "At one time, when I was returning from France with a group of Gold Star Mothers, I met a number of the finest, cleanest-looking young men I have ever seen. They stood above and apart from all other men on the ship. Being a nurse and middle-

aged, I approached them without waiting for an introduction. I found they did not smoke or drink, and that they had an admirable philosophy of life. They were Mormon missionaries returning home. I shall never forget them."

She said she was a slave to the habit of smoking, that she had to smoke two and three times in the night. She would have given much to be free again.

Two prominent doctors in the East gave their opinions on the ill-effects of excessive smoking on young girls. They pictured an increase of ulcers of the stomach, cancer of the mouth, and tuberculosis among young girls and women.

A YOUNG girl in a west-coast city rushed in one day to inform her parents that she didn't care what they said, she was going to smoke,—all the boys and girls smoked and she just wasn't in it if she didn't. She could have offered her strength to the group; instead she offered her weakness that she might be popular. She might have been a leader; she chose to be a follower. Grown women have made the same excuse: "Everybody smokes at parties or at bridge, and I feel foolish if I don't."

I should feel foolish if I did a thing just because others did; it would be an admission that I had no independence of character. No, if you must do a thing, do it because you want to, because you have thought it out, and because you are

willing to assume individual responsibility.

In Paris, a few years ago, I talked with a young girl of sixteen who was flirting with the temptation to smoke. Later she heard an eminent doctor, in whom she had confidence, lecture on the ill-effects of smoking on expectant mothers. She said: "I want to be a mother more than anything in the world. No smoking for me." Today she is the mother of a healthy, brilliant baby boy.

Do not be fooled by clever advertising on the air or in print. A statement may be true, and yet misleading. Men are paid for these statements. Turn to the *Reader's Digest*, March, 1937. Read the brief article, page 70, "Smoking Out The Truth." Read it—and think twice.

I think again with pride of that nurse's description of those fine, young men returning from their missionary labors. To her they were a shining example of a religion that teaches high ideals of health and clean living. Her ideas of our Church were based on the example set by them.

Will you be like these young men, kind, courteous, healthy, and happy? You can be anything you wish to be, and by your example you can help others.

"Measure your mind's height by the shadow it casts."—*Browning*.



A TREMOR RAN THROUGH THE SHIP AS MARTY GAVE IT THE GUN. THEN IT SEEMINGLY LEAPED INTO THE AIR ONLY TO DIP AND ROLL AS IT FOUGHT THE WIND.

The GUIDING BEAM

By GEORGE A. MUIR

A SHORT
SHORT
STORY

TONIGHT Pilot Marty Allen was being feted; a hero going forth to reap the laurels of a recent act of recognized bravery in rescue work.

As he surveyed his uniformed figure in the full-length mirror that framed the inner panel of the closet door, Marty Allen was humming softly. He liked this hero business.

He dabbed at imaginary flecks of dust here and there, carefully avoiding brushing across the glittering wings that were fastened over the left breast-pocket. He practiced a weary-of-it-all smile.

Before he was seventeen, Marty had built what he termed an exact duplicate of the Wright Brothers' original biplane. He powered it with a twin motorcycle engine. It carried him several hundred feet, then set him down unharmed amid a pile of broken struts and braces and smelly wing-dope.

A few years later he was barnstorming the country, picking up passengers for short flights. He served six months with an Air Circus, stunt flying. But with all his apparent recklessness Marty was not careless. Never had he been "grounded" for an infraction of air regulations.

"One of the most level-headed and modest pilots in the business," a war-scarred veteran of flying had proclaimed as he pinned bejeweled miniature wings on Marty in recognition of the completion of over a million miles of successful flying.

Then Marty had blushed and stammered unintelligible words of thanks.

As a final salute to an honest re-

flection Marty carefully placed several strands of straight black hair back into their proper grooves.

Then and only then was he satisfied that he could unflinchingly meet the critical albeit admiring gaze of his three loves: himself, his wife, and his public.

He placed the brush back on the bureau, briskly entered the apartment's small sitting room where he acknowledged his wife's gasp of approval with a smart hand-salute.

The eyes of his wife were large, her voice was small. "I called a taxi," she said. "It's waiting."

"Thank you, darling," Marty reached for Elaine's wrap, placed it around her delicate shoulders.

"You still want me to go with you?" Elaine was asking.

"Of course I do," he smiled. "Bask in the reflected glory, my dear. It will do no harm."

The banquet table was in the main room of the Aviation Club. One end of the room was semi-circled, Hall of Fame fashion.

On the walls, spaced equi-distant, large tablets hung, each with the head of one famous in aviation history standing out in bronze relief.

Introductions were given and acknowledged, and the banquet was the final course before Jeff Palmer arose to give one of his generous speeches.

Marty listened with mild interest as the Club's progress and its value as a civic institution was pointed out.

Suddenly he straightened in his chair and tensed as the speaker pointed to the tablets on the wall of the room, swiftly reciting biographical details, emphasizing points that had made each one of the aviators great.

Each had been unassuming, declining to accept credit for outstanding performances. "I am merely an instrument in the hands of a genius," was quoted.

Marty Allen could feel himself shrink. He fumbled with racing thoughts, trying to understand.

"And now we have gathered here to pay homage to one of us," the words of Jeff Palmer roared in Marty's ears. He started to raise a hand in protest.

"One who unhesitatingly offered his experience and life," Jeff Palmer continued, "in order to carry life-preserving serum to that group of people isolated from the world by recent devastating storms. And now before I introduce the man who saved over a hundred lives I have a surprise: motion-pictures of his take-off on that fateful and stormy night."

LIGHTS were dimmed, eyes turned toward the picture that was flashed onto the hastily raised screen.

Wind was slashing rain, lightning flashed brighter than the glaring field-lights.

Like shadows, people raced about—then Marty Allen in oil skins. A farewell kiss to Elaine who stood there drenched and not caring. Marty climbing into the cockpit of *The Bullet*, a single seater, the only ship he trusted to ride the storm.

A tremor ran through the ship as Marty gave it the gun. Then it seemingly leaped into the air only to dip and roll as it fought the wind.

The wheels of the plane came dangerously close to the power lines that edged the field. A sudden zoom as wind caught under the wings, and a disaster was averted.

A close-up of Elaine. Strained, white face upturned, eyes closed against the beating rain. A quiver on her delicate lips.

Lights flashed on in the room. Marty was holding Elaine's hot, balled hand in his own. He straightened it gently, placed it on her lap before he arose. (Concluded on p. 647)



MORMON SCOUTS AT THE WINTER QUARTERS MONUMENT, FLORENCE, NEBRASKA.

"FELLOWS, next Sunday I am going to Washington. I have been invited to be one of four speakers representing the four major religious groups in America. President Grant was invited to be our representative but he is in Europe and so this great honor—and I consider it to be a great honor—has come to me."

The speaker was President J. Reuben Clark, Jr., of the First Presidency of the Church of Jesus Christ of Latter-day Saints. The occasion was a Sunday evening Sacrament meeting in the Manhattan Ward chapel of New York Stake, located on the best advertised street in the world—Broadway.

Nearly three hundred up-standing Mormon Scouts, practically one hundred per cent of them members of the Aaronic Priesthood, were in the meeting. They were on their way from Utah, Idaho, Wyoming, and Nevada to the first National Jamboree of the Boy Scouts of America.

President Clark continued: "When I start for the speakers' platform next Sunday night, I shall not throw away a cigar or a cigarette and there will be no odor of liquor on my breath. There will be no discourtesy on my part, no matter what situation I may encounter. . . .

"Do you know why these things will not happen, cannot happen, must not happen? Because on that occasion I am to represent you and the great Church of which we are all members. I must not do a single thing that will in the least degree bring discredit or reproach to our people.

"You fellows are going to Washington, too, and whether you realize it fully or not, you, too, are to be 'on the spot' before all the people at the Jamboree just as I am going to be next Sunday. Neither you nor I can afford to do anything that will cause any individual to think less of our Church or its members. We must all be missionaries and by our

MORMON SCOUTS ABROAD

By JOHN D. GILES

*Of the General Board of the
Y. M. M. I. A.*

THE STORY OF A MEMORABLE TRIP
TO THE NATIONAL JAMBOREE.

actions as well as by our words preach the Gospel of Jesus Christ."

With this wholesome and wise counsel from the man who stands at the right hand of President Heber J. Grant, the Mormon Scouts went to Washington, joined twenty-six thousand other Scouts and Scouters, and for ten days lived as Latter-day Saint boys should live in companionship with boys from all states of the Union and from twenty-two other nations.

On the way to Washington, the Scouts had been given some rich experiences at historic shrines of the Church. At Winter Quarters (Omaha) three of the groups visited the old Mormon cemetery where a short service was conducted at the impressive monument sculptured by a former Salt Lake Council Scout leader, Avarad Fairbanks. They visited the Pioneer Park with its "Council Tree."

Part of the journey had been along the old Pioneer Trail through Wyoming and Nebraska. They continued on across Iowa and Illinois, both notable in the early history of the Church. An interesting stop at Chicago included a glimpse of major league baseball and other attractions.

The religious pilgrimage to Pal-

myra, the Sacred Grove, and the Hill Cumorah was the climax of the trip for most of the boys. Met at the train by representative citizens with a Scout drum corps, escorted through the main street by traffic officers, and welcomed by the president of the Town Board were experiences for which boys and leaders were extremely grateful.

The meeting in the Sacred Grove, conducted by President Don B. Colton of the Eastern States Mission; a sacred pageant at Hill Cumorah, "The Restoration of the Aaronic Priesthood"; and visits to Joseph Smith's home and the farm will long be remembered by all who participated.

They went on to Boston with its wealth of American history and by boat to New York!

As the boat entered New York harbor, heading into North River, passing the Statue of Liberty, three hundred Mormon boys got the thrill of thrills. The majestic skyline of America's metropolis, with the awe-inspiring Empire State Building dwarfing its companions and the gigantic Washington bridge over the Hudson straight ahead, brought every boy to the top deck.

Two days were spent sightseeing in New York.

IN PHILADELPHIA more American national shrines were visited: Independence Hall with the Liberty Bell, Betsy Ross home, Franklin's grave.

Then — Washington and the American Boy Scout Jamboree! Into a model city, planned by experts, poured 26,000 boys and their leaders. Here had been established a water system, sewers, telephone service, electric lights, a fire department, a police department, hospitals, and other necessities for a community of 26,000 people.

Into this unique boy-city went nearly five hundred Mormon boys from all parts of America. The Scouts from Utah, Idaho, and sur-

rounding states met their brother Mormon Scouts from California, Arizona, Colorado, and states all over the Union.

The camps were arranged by regions—twelve of them. From every camp the George Washington Monument could be seen and it served as a guide post. The regions were divided into councils. Each council had its own camp and at the entrance was some insignia, design, or device, identifying the camp: Tendoy Council (Pocatello) used an Indian tepee frame; Teton Peaks (Idaho Falls) elk antlers; Ogden, a gigantic statue of Peter Skene Ogden; Cache Valley, a trapper's camp; Salt Lake, a stockade with a gate over which was a large bee-hive; Utah National Parks (Provo), a map of Utah and Southeastern Nevada, with a gateway beneath.

The Jamboree, itself, was an experience of a lifetime. This was the first in America in twenty-five years. The highlights were: the opening campfire ceremony with the entire assemblage of Scouts and leaders and an estimated twenty thousand Washingtonians and other visitors, the convocation of Scouting on Sunday night, the religious and spiritual expression of the Jamboree, the six thrilling arena shows, and the closing ceremonies with farewells to the Scouts of other nations and to our own boys from America who were going to the World Jamboree in Holland.

To Mormon boys the highlights were: the services in the beautiful Washington Chapel of our own Church, where Elder Melvin J. Ballard of the Council of the Twelve Apostles was the principal speaker, the Convocation in the Jamboree arena at the foot of the Washington Monument where President J. Reuben Clark made us all proud we are Mormons, the arena show of Region Twelve which had as its climax "Westward Ho," a pageant in which the place of honor went to



PART OF THE GROUP AT THE L. D. S. WASHINGTON CHAPEL. PRES. J. REUBEN CLARK, JR., ELDER MELVIN J. BALLARD, AND PRES. DON B. COLTON IN THE CENTER.

the Utah Scouts with a presentation of the Mormon Pioneers crossing the plains and settling the valley of the Great Salt Lake.

Following California, representing the coming of the Catholic Fathers; Arizona, the Indians; and Nevada, the prospectors; the Utah boys, with forty "covered wagons," entered singing, as the electric organ played over the public address system, "Come, Come, Ye Saints." A continuous ovation greeted the "Mormons" as they made their way around the huge arena and formed a typical Pioneer night camp with the wagons forming a circle. The "wagons" were the tents of the Salt Lake Council made in the form of covered wagon tops, with half-wheels painted on each side.

THIS report of the Jamboree, prepared for a Church magazine, would not be complete without further mention of the feature of the Jamboree which had to do particularly with churches—the Grand

National Convocation of Scouting. It was held on Sunday, July 4th. The setting was the Jamboree Arena with the brilliantly illuminated Washington Monument for the background. The entire Jamboree contingent attended and in addition it was estimated that nearly twenty thousand others were massed at the base of the monument and on the surrounding lawns.

The purpose of the Convocation as stated in the official program was "to objectify our allegiance to the religious principles which undergird our national life . . . our united expression of loyal support of the spiritual forces which have contributed so much to the progress and well-being of our people from the foundation of this Republic."

There were six speakers. President Walter W. Head of the Boy Scouts of America spoke to the subject "Our Debt to Religion," and Dr. James E. West used "A Statement of Our Religious Principles." Four leaders representing religious groups spoke to the common topic—Tributes to the Religious Policies of the Boy Scout Movement by National Leaders of Major Religious Faiths." The speakers were: For the Jewish Committee on Scouting, Rev. Dr. Israel Goldstein, F. H. L., Rabbi of Congregation B'Nai Jeshurim, New York City; for the Catholic Committee on Scouting, The Most Reverend Joseph F. Rummell, D.D., Archbishop of New Orleans; for the Latter-day Saints, President J. Reuben Clark, Jr., of the First Presidency of the Church of Jesus Christ of Latter-day Saints of Salt Lake City; for the Protestant Committee on Scouting, Rev. Dr. William C. Covert, D.D., Chairman of the Committee.

THE SERVICE IN THE SACRED GROVE, PALMYRA, NEW YORK.



STAR VALLEY AND SWISS CHEESE

THE STORY OF A SUCCESSFUL CO-OPERATIVE IN WESTERN WYOMING WHICH SHOWS WHAT MAY BE DONE WHEN GOOD NEIGHBORS GET TOGETHER.

By VELMA LINFORD

BEFORE 1870 the Shoshone Indians had for their summer feeding ground a valley nearly hidden in the Salt River range of mountains in what is now northwestern Wyoming. They spoke of it as a land where grass was plentiful for their horses and there was a "heap" of game, fish, and fine water to drink. Legend has it that one Shoshone, known as Indian John, led the first white man to the spot.

Crystal clear streams and fertile meadows with grass knee-high induced the first explorers to make the valley their home. Perhaps some of the early settlers dreamed of the future wealth of the valley, but most of them were concerned in wresting a living from the soil.

Hemmed in on all sides by mountain ranges, the inhabitants were de-

pendent upon the land and what it could produce for their sustenance. The nearest settlement was fifty miles away and those fifty miles were not easily traversed by team and wagon; sometimes for from two to four months of the year the only contact with the outside world was made by men on snowshoes. When summers were long and frost-free, the larders were full. Short seasons meant scant winter meals, as all food not grown within the valley must come by freight.

Not until the summer of 1880 was the valley officially named. There are three stories of the naming of the valley which share credence. One is that the cowboys lying under the stars at night, named the valley for the glittering canopy; another story contends that the five peaks which tower east of the valley

resemble the five points on a star, hence the name. The third story is that the valley was so beautiful and fertile that it was called Star Valley. The old-timers substantiate the third story by quoting Moses Thatcher's dedicatory words: "When God made the world, he reserved the finest part and hid it among these mountains. It shall be called Star Valley, for it is truly the star of all valleys."

In any event, it was so named, and cattle herds increased and people began using the surplus milk and cream for butter and cheese making. Butter was churned in barrel churns and molded in a wooden butter mold. These utensils were crude and homemade but effective.

Likewise use was made of the homely devices for cheese making. Galvanized laundry tubs were the vats, a typical one being one tub within a larger one. Water was in



SWISS MAIDS IN SWISS COSTUME CUTTING A TWO-HUNDRED POUND WHEEL OF THE NOW FAMOUS STAR VALLEY, SWISS CHEESE, MADE IN STAR VALLEY, WYOMING.



COLD WEATHER IS GOOD FOR SWISS CHEESE MAKING. THIS WINTER SCENE (1935-36), WHICH LOOKS FOR ALL THE WORLD LIKE A SETTING IN THE SWISS ALPS, SHOWS THE STAR VALLEY SWISS CHEESE COMPANY'S UNIT NUMBER ONE AT FREEDOM, WYOMING.



A TYPICAL DAIRY RANCH IN STAR VALLEY, WYOMING.

the larger vessel and milk in the smaller. A fire was built under the vat to heat the milk, double boiler fashion. Some cheese makers told when the cheese was done by the feel and smell of the curd.

Cheeses were molded in hoops and cheese cloth, were pressed in a heavy wooden contrivance which screwed down a cover upon the cheese, pressing the whey out. The cheese was next covered with melted butter in lieu of wax and placed on shelves to dry.

At first people made only enough butter and cheese for their own use; later as their milk yield increased they traded the surplus to neighbors or the stores for other commodities. As the valley grew, freighting became a necessary and thriving occupation for men with good teams and wagons. They freighted from Montpelier, Evanston, and Alma, often going out of the valley with empty vehicles.

Very likely a freighter's wife suggested that he take a load of butter and cheese to Montpelier. At any rate these freighters found the first outside market for Star Valley butter and cheese. They traded it at stores, and some freighters peddled from door to door. Dairy men with large herds of their own made equipment for cheese and butter making and bought milk and cream from their neighbors. Each day a carrier stopped and bought cream by the "inch." The vessel he carried was so made that one inch on his ruler equaled one quart of cream. The carrier became affectionately known as "Inches."

Although these dairies were called creameries, it was not until 1900 that Star Valley had an official incorporated creamery. In August, 1900, the Burton Creamery at Af-

ton, Wyoming, began receiving milk. The story of the Burton Creamery is an integral part of the story of Star Valley's development. At one time the corporation had five cheese factories in operation in the valley. These factories were responsible for much of the growth and wealth of the valley for about twenty-five years. To the Burtons is due the credit for pioneering the industry. They operated with meager equipment, no modern conveniences, and no highway over which to truck the goods to a ready market.

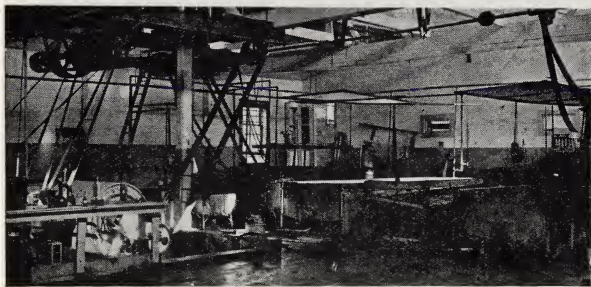
Thirteen years after the first Burton Creamery was built, the Jensen Creamery Corporation saw the advantage of establishing a plant in the valley at Thayne, where there

was no Burton plant. Later the Jensen Creamery sold stock to various farmers and became known as the Mutual Creamery Association. They built three more plants in the valley at various points convenient for milk distribution, and products were placed on the market under the "Maid o' Clover" brand. The Mutual Creamery operated from one to four plants at a time for about fifteen years.

THERE were, by 1920, nine cheese factories in Star Valley within easy reach of dairy herds throughout the valley. Star Valley was pros-

TOP: THESE FUTURE FARMERS STUDY A STAR VALLEY DAIRY HERD.
BOTTOM: THE FIRST COOPERATIVE SWISS CHEESE FACTORY IN STAR VALLEY, LOCATED AT FREEDOM, WYOMING.





INTERIOR OF THE AFTON CREAMERY, AFTON, WYOMING, SHOWING A CHURN AND CHEESE VATS.

pering, but the farmers had no well-defined organizations and were making no definite attempts to improve their stock or produce.

Human nature is prone to accept what is near at hand, perhaps grumble a bit, but seldom doing much to change conditions. However, in 1924, under the leadership of their county agent, the Star Valley producers organized the Star Valley Dairymen Association. The alleged purpose of the organization was to investigate the dairy market, and, if possible, to obtain higher prices for produce, as butterfat was bringing several cents less a pound within the valley than in many outside vicinities. The association elected a field manager to investigate the market and determine the possibilities of making Swiss cheese, which commands a higher price than American cheese.

Not every dairy community can make Swiss cheese, for many localities are unsuited by soil and climate for its production. Certain minerals must be absent from grass and water in order for the milk to be made into Swiss cheese, therefore many tests had to be made to determine the suitability of Star Valley. The results indicated not only that the cheese could be made, but that the Valley was peculiarly fitted for Swiss cheese production.

In March, 1926, before definite plans had been formulated by the Star Valley Dairymen Association the Kraft-Phenix Cheese Corporation bought the Burton Cheese Factories, and continued the manufacture of butter and American cheese. Until this purchase, of the nine cheese factories in operation in the Valley, five had been owned by Burton Creamery Company and four by the Mutual Creamery Company.

Now with Kraft-Phenix in the

picture two strong active independent companies were doing business in the valley. But many problems besides the opposition of the independent companies presented themselves to the cooperative-minded farmers. Such problems were building a factory, equipping it, and finding a

skilled operator; and greatest of all was the problem of financing the venture. But regardless of all apparent difficulties thirty men, all owners of dairy herds at or near Freedom, organized a cooperative unit for launching into the Swiss cheese industry.

Ernest Brog from Teton Basin, originally from Switzerland, came into the valley and agreed to go into partnership with the farmers; they were to furnish the building
(Continued on page 653)

TOP: INTERIOR OF A TYPICAL STAR VALLEY DAIRY BARN. MOST HERDS ARE HOLSTEIN.

CENTER: AFTON CREAMERY AT MILK DELIVERY TIME. ORIGINALLY OWNED BY THE BURTON CREAMERY COMPANY, AND LATER BY THE KRAFT-PHENIX CORPORATION, THIS NOW BELONGS TO THE COOPERATIVE STAR VALLEY CREAMERY ASSOCIATION AND IS EQUIPPED TO MAKE AMERICAN AND SWISS CHEESE, CONDENSED MILK, BUTTER AND POWDERED MILK.

BOTTOM: THE THREE BROG BROTHERS, CHEESE MAKERS FROM SWITZERLAND, AND MANAGERS OF UNITS ONE, TWO, AND THREE OF THE STAR VALLEY SWISS CHEESE FACTORIES AT FREEDOM, THAYNE, AND OSMOND, WYOMING.





SAMUEL THE LAMANITE DECLARES THE COMING OF CHRIST TO A GROUP OF NEPHITES, IN A SCENE FROM "AMERICA'S WITNESS FOR CHRIST."

Photo by D. B. McRae.

LOW OUT OF THE DUST

A STORY RECALLED ON CUMORAH'S HILL
FROM WHENCE CAME "AMERICA'S
WITNESS FOR CHRIST."

By OLIVER R. SMITH
Of the Eastern States Mission

HILL CUMORAH's somber outline showed dimly against a dark sky. Up the broad slope were spaced, one above the other, three wide stages with imposing scenery. Several thousand people gathered at the foot of the hill, spreading over tiers of seats and into standing room areas beyond. Their automobiles, representing nineteen states, covered an adjacent parking field.

This was the historic setting on July 23rd and 25th at Palmyra, New York, for the Eastern States Mission's pageant, "America's Witness For Christ." The annual missionary gathering had attracted nearly a thousand Latter-day Saints to the Church's birthplace. The pageant presentations, prepared from the Book of Mormon by H. Wayne Driggs of New York University, drew non-Mormon visitors from populous nearby cities in numbers that swelled the three evenings' attendance to over fifteen thousand.

Long before the opening hour each evening the audience had filled the seats to overflowing. An expectant hush fell as a spotlight parted the curtain of darkness to reveal a group of trumpeters, far up on the hill top. Softly they played the

plaintive strain of "The Nephite Lamentation." The lyric reader began the prologue, introducing the theme with "I am the Light and the Life of the World. . ."

In successive episodes the great Nephite history was unrolled; colorfully costumed characters dramatized scenes on the main stages, and carried the action realistically to various points on the hillside where skillful lighting enhanced natural settings. Dramatic reading and recorded music wove an impressive background of epic grandeur.

The thrilling climax came with a scene of the Savior's appearance to the Nephites, sublimely pictured by a brilliantly lighted figure descending from the distant crest of the hill.

As the final tableau faded from view and the last notes of the trumpeted postlude died away, there was completed a new chapter in the development of pageantry at Cumorah. That development is a story of vision and devoted work, with the belief that a Book of Mormon "passion play" can be presented each year and eventually become an event of Church-wide significance.

EARLIEST advocate of the pageant idea was former Mission President Don B. Colton, who more than three years ago visualized it as a potential missionary agency. Others associated with him caught the vision, and by collaborated efforts directed talents and energies toward working out the plan. A drama laboratory was fortunately provided in the form of the mission's conferences which were being held each summer at Palmyra.

The first practical experience came in 1934 with the production of a brief pageant at the Joseph Smith Farm, attended by a few hundred Church members. The enterprise was dropped the following summer to make way for the dedication of the Angel Moroni Monument. At that time Hill Cumorah became recognized as the most suitable location for public gatherings, because of its situation on a state highway.

(Concluded on page 631)

TRUMPETERS ON HILL CUMORAH



The OUTLAW of NAVAJO MOUNTAIN



BUT POSEY HAD TO
TALK TO THE BOY AS
HE WOULD TO A DOG,
AND FORCE HIM BY
STRENGTH OF ARMS
TO PUT HIS GUN BACK
IN ITS PLACE.

The Story of Posey, Last Pah-Ute Outlaw

By ALBERT R. LYMAN

THE STORY THUS FAR: Down in the wild and lawless region of Fourcorners, where Utah, Arizona, New Mexico, and Colorado come together, more than half a century ago Kit Carson rounded up the Navajos and drove them into Santa Fe, New Mexico, to keep them there in the "bullpen" for three years. While the Navajos were being thus harshly disciplined, a disaffected handful of Pah-Utes broke away from their tribe north of the San Juan River and took possession of Navajo Mountain in Navajo territory. When the Navajos came back, these Pah-Ute renegades refused to vacate the Navajo country and had blood resulted. Souagerie (Posey) the central character of this story was a child of one of the Pah-Ute renegades. He grew up in a cradle of anarchy. Bitseel, a son of the ousted Navajo, was Posey's most bitter enemy. In the midst of this tense situation in 1879 a colony of Mormons was sent down to settle the San Juan country, largely for the purpose of improving relationships with the Indians. Thales Haskel was their chief interpreter—a man skilled in Indian dialect and psychology. But the Navajos and Pah-Utes continued to prey upon each other and upon the Mormon settlement. During one skirmish when cowboy avengers scattered the tribe, the renegade son, Souagerie, was momentarily separated from the tribe with Toorah, little sister of Poke, the Pah-Ute leader. This brief interlude marked the beginning of a smoldering romance that caused Souagerie bravely to change his name to Posey and vainly dress himself in fine clothes, braid his hair, and put on war paint. This interest in his little sister, however, was relentlessly disapproved by Poke, who looked upon the "apostate" Posey as "Skunk," and so referred to him. During one period of tribal disorganization, Toorah, Posey's beloved, disappeared with her brothers, and all Posey's searchings for her were in vain. Posey finally secured vague information concerning Toorah's whereabouts, and these two lovers madly dashed to freedom. Their new found freedom together was soon interrupted, however, when Poke accidentally stumbled upon their hiding place. But he was in trouble and his ugly threatening gave way to surlly compromise. Posey now entered upon the most recklessly happy part of his life. In an act of playfulness occurred the greatest tragedy of Posey's life—the shooting of his beloved wife by his own hand. His unbounded sorrow was made more terrible by the avenging pursuit of Toorah's brother, Poke. But the two met under circumstances which enabled Posey to save Poke's life, wherefore Posey was relieved of further vengeance on that score by agreeing to pay a high indemnity and by agreeing to marry another of Poke's sisters—a disagreeable supernaturated maiden—which circumstance began another career of heckling evil. Later a handful of Mormon settlers from Bluff captured Posey in a humiliating manner, put him in irons and brought him before a justice of the peace, where he was bound over to appear at the next session of the district court. By a ruse Posey later escaped and went into exile at Navajo Mountain. He was shaken by his first personal experience with white man's justice and sent word to the inhabitants of Bluff, asking their forgiveness and pledging to mend his ways. The charges were withdrawn and Posey returned to

the community on temporary good behavior. But as the terror of his exile began to fade, the humiliation of it loomed greater in his mind, and he took steps to see that it would not happen again by going to Colorado to purchase a long range gun, and by learning how the recently installed telephones could be used and how communities could be separated by cutting wires. Thus prepared, he returned to his old ways with a vengeance. In the midst of this situation Poke's son, Tse-ne-gat, was accused of robbing and killing a sheepherder. Peace officers came to arrest him. In the skirmish that followed both Pah-Utes and whites were killed. Posey had treacherously used a flag of truce to protect himself while he gained shooting position. General Hugh L. Scott was sent out from Washington to represent the government in this tragedy. Poke, Posey, Tse-ne-gat, and Jess Posey were taken to Denver for trial. Royally treated and exonerated, they were released by the government and sent home. This generous treatment they interpreted as an act of weakness, and began to plan further misdeeds. With an increasing belief in his own immunity from all punishment, Posey acquired another long range gun, traveled a long distance to purchase a horse that was superior to anything in the San Juan region, and in other ways prepared for the inevitable conflict that was destined to come. His preparations, however, were interrupted by another gambling affray with Bitseel in which Posey's prize horse was involved and from which he exonerated himself by striking Bitseel with the butt of a revolver and dashing for freedom—thus postponing another final meeting.

CHAPTER XVIII—PAHNEAB

THE FIRES of Lasal and Soldier Crossing burned brighter every year in Posey's soul. They needed no fanning from the second wife or from anybody else. By telling him eternally how the old bear would do it, and how therefore everybody else should do it; she might unconsciously have been fanning a flame. But the old flame of Pah-Ute glory he fanned for himself, adding fuel from every possible source and riding in his dreams on the black mare over the Trail of the Fathers in the lead of the big stir.

Now with Uncle Sam eliminated, and with sympathizers sending encouragement from the big outside, his people had only to throw off the

local government administered by the Mormons and they would be as free as when they howled their challenge from the beetling brows of Elk Mountain, or from the shelf in the canyon at Soldier Crossing.

With his assured immunity from every missile of death—with his matchless black mare and his guns to shoot over the hills and far away—he could lead his people in glory to all their lost greatness. They would take the old trail again—no one would dare to follow them. They would glut on the fat of the land while their enemies cowered in some gulch or sneaked away in the night for safety as they had done while their two companions were being dogged to death.

Some of the old men contemplated Posey's wild dreams and shook their heads. Sometimes the force of their objections looked dangerously like the little hand-sized cloud blowing in from the horizon, and he thought with a chill of Bridger Jack and Kane. He found it wise to refrain from these things when the older heads were within hearing, though he repeated in Blanding his story about his charmed life, declaring it would be impossible for bullets to touch him.

His strange line of immunity, the Old Trail, and plunder galore sold

like hot cakes to a snarl of adolescent incorrigibles. Joe Bishop's three boys, Dutchie's boys, young Sanop's outlaw sons, and others went wild over these stories of the coming big stir. As they drank in the feverish lectures of the old agitator they began an alarming program of depredation. They shot down cattle, stole horses, burned bridges, and otherwise defied the law to see what would happen.

When one of them was arrested at Bluff, Posey went to the sheriff with terrible threats. Getting all wrought up he declared the tribe would go again on the war path, make a big slaughter, and take a tremendous spoil.

Among his eager, but irresponsible followers, was Pahneab, the second son of Joe Bishop. (Joe Bishop must not be confused with Poke's brother, Bishop; though they were both Pah-Utes they were not related.) Posey found Pahneab on the steep slopes of "Fool's Hill," a place known to young people of all nationalities, and he proceeded to inflame the wild fancies which needed most of all at that time to be modified.

No semblance of discipline ever entered into the mutinous life of Pahneab. From the days of his infancy he despised all restraint. If

Posey had known a fraction about men what he knew about horses, he would have reposed no trust whatever in this hair-brained youth. That he ever did trust Pahneab is a great wonder, for he had ample opportunity to see and know that Joe Bishop's son was a hopeless anarchist.

And yet Posey took pains to coach this violent hoodlum with others of his kind for the occasion of the coming big stir. Posey planned a sham surprise on a company of cow-men going from Blanding to Elk Mountain that he might give his



SCHOOLHOUSE IN BLANDING FROM WHICH THE ESCAPE WAS MADE.

youthful recruits somewhat of an idea of action under his command. They were to make their sudden appearance on every side of the white men, but instead of an attack, as in the time of the big stir to come, when they had made the surprise, they must pass it off as a joke and let the cow-men go with a laugh to disguise the real purpose of the maneuver.

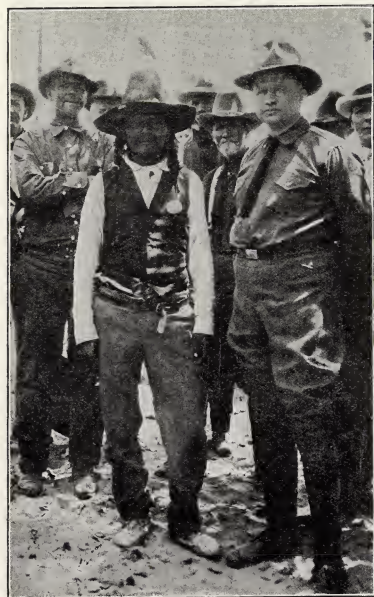
But Pahneab, when he had helped spring the sham surprise, flew at one of the cow-men, Corey Perkins, struck him fiercely on the head with a quirt and, snatching his gun from his scabbard, swore he would kill his man right there and then, and it was only by General Posey's quick interference that the wild youth was turned from his purpose. But Posey had to talk to the boy as he would talk to a dog, and force him by strength of arms to put his gun back in its place. And then the general made a poor and embarrassed explanation to the cow-men, hoped it would not result in a misunderstanding, and asked them not to tell it in town.

And yet the author of the big stir held up his revolutionary bait to Joe Bishop's sons and a string of rattle-headed youngsters, doting on their help in the great day of the crisis. Following Posey's lead most men of the tribe had equipped with big guns, and most of them, in spite of themselves, caught the spirit of his war-song.

WITH THE opening of the year 1923, prospects looked favorable for lighting the tinder for the big event. Nearly every man of the tribe was well armed and had a good horse, and there was less dissension among them than for a long time past. Poke had withdrawn from them in a kind of disgust or sorrow following the death of his notorious son, Tse-ne-gat, and had made his camp on the state-line near the mouth of Yellow Jacket, leaving Posey to develop his influence unhindered.

Posey could give nothing like an order to his people, yet he could

(Continued on page 646)



THE OLD WARRIOR, POSEY (LEFT), AND FORMER GOVERNOR CHARLES R. MABEY (RIGHT). THE PICTURE WAS TAKEN DURING ONE OF POSEY'S UPRISINGS IN SAN JUAN COUNTY, UTAH.

DECLARATION of DEPENDENCE • UPON THE SOIL • AND THE RIGHT OF SELF-MAINTENANCE

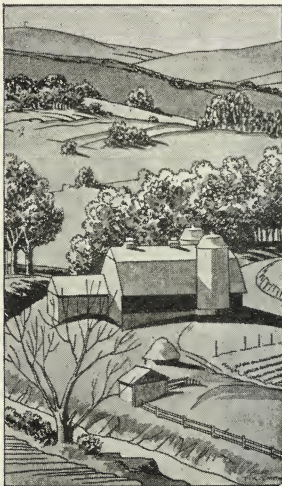
WHEN in the course of the life of a Nation, its people become neglectful of the laws of nature and of nature's God, so that their very existence is put in peril, necessity impels them to turn to the soil in order to recover the right of self-maintenance.

These truths have long been self-evident, that all men are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness. These rights constitute the inspiration of that immortal proclamation, the Declaration of Independence. But they are no longer sufficient. Now, as part of the divine order of things, man is inspired to re-emphasize as additional thereto—the right of self-maintenance.

In order to enjoy and to hold secure this latter right, man must recognize that his basic sustenance issues from the soil and not from merchants' shelves; that, whenever industrial centralization causes harmful human congestion, and becomes destructive of the right of self-maintenance, man must turn again to the soil from which all new wealth springs except that from fisheries and mines. Otherwise the right of self-government cannot endure.

There are those who look with little favor upon this remedy for the evils of the day. They point to the distress that for more than a decade has plagued those who follow rural occupation. They contend there is already an unusable surplus of the fruits of the soil. They emphasize the reduction in domestic consumption and the shrinkage in foreign markets. With candor they submit that of recent years, certain major foreign nations have added vastly to their planted areas and therefore have become self-sufficient or else, for reasons of political economy, they have shifted their source of supply of certain staple commodities

OUT of a consideration for the welfare of agriculture and in the interests of a new and permanent national prosperity based on fundamental principles rather than upon political expediency, has come the so-called Farm Chemurgic movement, supported by the Nation's leading industrialists, agriculturalists, and scientists. The spirit of the Chemurgic movement is best shown by the document here reprinted which was formulated and adopted by the First Chemurgic Conference, and which calls America back to the soil and back to first principles.



from this country to other regions of the world.

For these reasons and because of the domestic surplus thus created, the farmer, in recent years, has been compelled to follow a policy of re-

ducing his crops as an emergency measure.

To those whose patient sufferance on the farm deserves tribute; to those whose fortitude during enforced idleness in urban centers commands praise; and to those whose arduous labor in public affairs is commended; there is submitted this additional remedy which will enable man once again to enjoy the full fruits of his productive labor.

Through the timely unfolding of nature's laws, modern science has placed new tools in the hands of man which enable a variety of surplus products of the soil to be transformed through organic chemistry into raw materials usable in industry. No bounds can be set on the markets for such materials. The basic research has progressed sufficiently for the commercial application to begin without delay. Here lies a new frontier to conquer that challenges the genius of science, the courage of private industry and the productive capacity of agriculture.

It is nature's plan. Other than funds for continued research, it demands no appropriations from the public treasury. On the other hand, it will create new taxable wealth. It requires little new legislation. It depends upon individual initiative and sweat of the brow. It permits the farmer to enjoy the constitutional privilege of tilling his acres as he will; earning what he can; saving what he may; and being protected in his savings. It will restore the purchasing power of the farmer and increase his consumption of manufactured products. In so doing it will create new work for idle hands to do, thus reviving American industry and aiding American labor.

It is the answer to the nation's economic distress for two reasons:

First, witness the fact that with rare exceptions, for over a generation the gross income of the farmer has been almost identical with the sum total of direct factory payrolls

for labor in the city. Except for taxes, interest and insurance, practically all of the farmer's income is spent for the products of the city. The less he has to spend, the less the city sells, which in turn decreases the opportunity for employment of labor in industry. Restore the farmer's income to a normal basis and the wheels of industry will be taxed to capacity to supply his needs and the needs of the unemployed, thus returned to the ranks of productive enterprise.

Second, the history of past depressions discloses that they finally terminate and are followed by a return to prosperity because of two things; namely, expanding markets for old industries and the creation of new industries. In this depression, through causes beyond control, certain past markets no longer exist. It is providential that this plan not only will replace with new markets the past markets that are gone, but will also aid in the establishment of new industries, the most important of which is chemistry on the farm.

EARLY civilizations contribute an old definition for this new work of man. The two words "chemi"—or chemistry, from the black art of ancient Egypt, and "ergon"—or work, from the fount of knowledge of ancient Greece, when combined through elision coin the new word "Chemurgic."

The genesis of progress from now on is the "Farm Chemurgic." It will enable the tiller of the soil to do much of the initial processing on his own farm, thus adding to the value of his product in the public market place. As a source of supply, it will enable man to depend more upon current income from soil and to withdraw less of his capital from beneath the soil, thus preserving a fair share of the treasures of nature's storehouse for future generations.

There are those who will contend that this new domestic source of supply of materials for industry will reduce imports from certain foreign countries, thus decreasing their purchasing power and in turn decreasing their consumption of export products from this country. In certain specific instances, this will occur, but only temporarily. It is submitted that domestic well-being must be restored before foreign trade can flourish on a sound basis. Man's first duty, when he can, is to provide from gifts of nature close at hand the prime requisites of human life—food, shelter and raiment.

Having thus first recaptured the right of self-maintenance, then in the natural order of things, confidence in himself and in life itself is restored; a surplus above the bare necessities begins to accumulate; his desire for conveniences, luxuries and abundance, which add wholesome flavor to his existence, demands satisfaction; and the markets in the most remote corners of the world become a bargaining counter for his commerce. It is submitted that thus, and thus alone, can foreign trade be restored on an enduring basis.

There are those who will contend that these new uses of the surplus of the farm will curtail the market for the products of certain existing domestic industries. Let them be reminded that this is no emergency measure that will perform miracles. It is a plan that must develop in persistent and in orderly fashion over a span of years. Therein lies its strength. Emergency measures never endure for long.

Let those who are thus in opposition extend their horizons beyond the evening of the day and appraise the benefits that will accrue to their respective enterprises when normal prosperity is again restored to the fifty millions of citizens who occupy the farms and the villages and towns adjacent thereto. If they are not willing to surrender temporary passing advantage for the common welfare of all, then let them reconsider in the name of the twelve million American youths who, having reached maturity since the depression began, are still puzzled as to the mean-

ing of a life which affords them no opportunity for honest work.

These are perilous days that call for high accomplishment. Men and women of this generation will determine the destiny of this Nation. Their foremost task is to profit from the evils of the past and make the future more secure for those who follow after them. If they make this their very own true philosophy of life, no power on earth can destroy the fine heritage of citizenship which was theirs when they were born, and which heritage their sons and daughters have the right to share.

We, therefore, as representatives of Agriculture, Industry and Science in convention assembled, humbly realizing that we are but tenants and transients on this earth, and appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name and by the authority of the fundamental philosophy of human experience, solemnly publish and declare "Man's Dependence Upon the Soil and Man's Inalienable Right of Self-Maintenance." And, for the support of this declaration, with a firm reliance on the protection and approval of Divine Providence, we mutually pledge to each other and to our country, our talents and our devotion to the high accomplishment of the purposes herein set forth.

Done in the United States of America, at Dearborn, Michigan, under the shadow of a replica of Independence Hall, on the seventh day of May, in this, the year of our Lord, nineteen hundred thirty-five.



BEAUTIFICATION—

• IN AN INDIAN VILLAGE ON THE DESERT FRINGE

By HEBER C. HICKS

Bishop of Papago Ward

It is sometimes stated by those who are uninformed, that the Indian will always return to his "wickiup and blanket" regardless of education, environment, or training. Isolated instances are often cited to substantiate the statement without looking into the cause or penetrating his background. Few "whites" have ever stepped behind the scenes of those little brown earthen homes of the desert to gain the confidence of these simple, friendly "red men" of America. The shy stoicism is too often interpreted as sullenness, and their failure to meet always the "white" man's mode of living is too often accredited to indolence.

Few realize that behind those impenetrable countenances dwells a soul, loving nature in all its beauty and longing for the good things of life they feel cannot be theirs.

While they appear content with their surroundings, there are few that would not improve their conditions if the opportunity were afforded.

The Gospel was carried to the Pima and Papago Indians by the missionaries over sixty years ago, the most famed among them being Incarnatio Valenzuela, a Papago

EVEN DOWN IN REMOTE AND ISOLATED PAPAGO WARD THE IDEALS AND PURPOSES OF THE CHURCH BEAUTIFICATION AND IMPROVEMENT PROGRAM HAVE BROUGHT FORTH BEAUTY OUT OF SOMETHING LESS THAN BEAUTY.

Indian; and over 800 members of the two tribes were converted. The absence of missionaries for many years resulted in the membership's dwindling to about three hundred. New conversions have again started an upswing.

To orient our readers into the scene of activity described in this article, let us take you into Arizona's "Valley of the Sun," sixteen miles east of Phoenix and four miles north of the Temple City of Mesa. Tucked away from its nearby "white" neighborhood by racial and elemental barriers, lies the Salt River Reservation, one of the heritages of the Pima Indians since long before the Mormon Battalion followed the Gila River through the desert wastes on their trek westward. On the east side of the Salt River, lies the Lehi Indian Reservation; it was here that the Indian members of the Church had their first meeting place over sixty years ago. After using the shade of the cottonwoods for a place of worship, then a bowery, and later a small chapel, they secured ten acres of land for the Church, on the Salt River Reservation.

Condemnation of their chapel at Lehi left them without a meeting place, so they immediately cut cottonwoods and willows and erected another bowery. Twenty years ago another chapel was erected from adobes made nearby. It was crudely built with pine board floors. Although it was poorly plastered and poorly roofed, it was their meeting place and they loved it. Thus a small mission home which had been previously built marked the beginning of a real Indian ward. The site was that of an ancient village. Burial mounds, leading back into an-



THE PAPAGO
WARD CHAPEL AS
IT APPEARED IN
1935.



REAR VIEW OF
CHAPEL AND
SLOUGH AS IT
APPEARED IN
1935.



A SECTION OF
THE CHAPEL
WALL AS IT
APPEARED IN 1935.

tiquity, covered the land (the chapel was built on one of the mounds). Some forty orange trees were planted around to beautify the place, but through lack of care none of them produced anything but seedling fruit.

Five years ago Mrs. Flora R. Hicks, who was at that time residing in Phoenix, was made a member of the Stake Board of the Relief Society in Maricopa Stake. After her first visit to the Indian Relief Society she was assigned to the Papago Ward, and for a year visited it two and three times a month. She soon learned that the Indian women were responsive to beauty and advancement.

In September, 1935, the writer and his wife, Flora, were called from the Ensign Ward (Salt Lake) by the First Presidency to preside over and rehabilitate the Papago Ward. In October of that year they moved to Arizona and immediately commenced a survey of the conditions among the Indian members of the Church in Papago Ward, which survey showed that the adobe pit, where adobes had been made some eighteen years before for the chapel, had formed an unhealthy, unsightly slough. The Indians were the first to call attention to this intolerable condition, and one of their very first requests was to have the slough filled and this breeding ground for mosquitoes eliminated. When their suggestions were taken kindly, they soon warmed up to the idea of ward beautification and improvement, and wanted to do their part.

As soon as a program could be outlined and presented to the Presiding Bishopric, work was commenced in earnest. The earth from the barren mounds was used to fill the slough and the ten acre plot became a scene of much activity. Plows, teams, tractors, and scrapers were at work and over three thousand cubic yards of earth were shifted and dragged to make it possible for replanting and rebuilding the Church property. Early in 1936, a preliminary landscaping program was undertaken. The plan was not only to beautify the Church property and to make it a desirable place for meetings and worship, but also to teach the Indian members how they could beautify their homes and produce more fruits, grains, and the necessities of life. First a citrus grove of some two hundred trees, including grapefruit, orange, lemon, and lime, was planted by the

Indian members under the supervision of a nurseryman; the forty sour orange trees already standing were rebudded with navel, Valencia, and Parson Brown varieties. It looked for a while as though the ruthless cutting of the old trees was destroying the little beauty there was, but after a year's time the new sweet orange wood began to show promisingly.

During this time a remodeling program was under way; first, sanitary toilets were erected. The old mission home, or bishop's residence, that was falling to pieces, was completely rebuilt, with a fine kitchen where domestic science could be taught. A large workroom—approximately 20x20 feet—was built. The first real library ever to be established on an Indian Reservation, except the small school libraries furnished by the Indian Bureau, was installed, containing almost four thousand volumes, with hundreds of magazines and other library paraphernalia. Last June the Papago Sunday School won the efficiency banner for the most complete and

most efficient library in Maricopa Stake.

The plaster was falling from the chapel walls, and great bare spots revealed the disintegration of the adobes. The Indians were not backward in calling attention to this condition. Soon building activities were under way. The chapel was completely rebuilt. An unsightly shanty affair built to protect the electric light plant and pump, and a garage over an old well, gave way to a modern engine room, water tower and store room. The remodeling of the chapel caused the Indians on the reservation to call the Church property "New Town." Then followed the building of the new mission home which is one of the ultra-modern homes in the Salt River Valley. In her teaching of domestic art to the Relief Society women, Sister Hicks taught the women how to make window curtains, symbolic of Indian legendary. Upon completion of the building program, lawns were laid out and graveled walks built.

All during this period of rehabil-

(Concluded on page 649)

THE PAPAGO WARD CHAPEL AS IT APPEARS TODAY, COMPLETELY SURROUNDED BY WALKS, LAWNS, AND YOUNG TREES.



REAR VIEW OF CHAPEL WITH INDIAN MEMBERS CLEANING WEEDS OUT OF NEWLY PLANTED GRASS.



THE NEW BISHOP'S HOME, PAPAGO WARD, ERRECTED IN 1936.



THE LIBRARY AND RELIEF SOCIETY HOME.



a SHEET OF MUSIC

By ANN
SPENCE
WARNER

PROVING THAT THERE IS A CURE FOR
ALL THINGS—EVEN RESTLESS HUSBANDS.

THE round clock in the kitchen was a friendly adviser, helping to turn out cereals and eggs exactly as they should be, but the oval clock in the sunny checked-blue-gingham breakfast nook was a tyrant. It ruled every word said. Sometimes it permitted toast to be crunched in a leisurely pleasant fashion; more often it decreed that every mouthful, every swallow be gulped in frantic haste.

Today its hands moved more slowly. It even allowed Bill to lean back in his chair and relax for a moment before he had to dash off for the office.

"Say, where are we going tonight?" he questioned.

Freda lifted slim hands in a light gesture. "Nowhere—that I know of."

"Isn't it about time then that you got busy with the telephone? Aren't you our social arranger?"

"Bill, why don't we just stay home tonight—for a change?"

His face expressed no pleasure at the suggestion. "Oh, all right. But I was just thinking we hadn't spent an evening with the Bents in a long time."

"I'll try to fix it for tonight," Freda agreed instantly. "I'll get Irma in to stay with Dods if they can't leave Jimmie."

The tyrant clock caught Bill again under its rule, leaving him no attention for her. With an unintelligible mumble about something or nothing, he was off.

Freda went to the porch, attended to the baby's wants with an abstracted feeling that she had forgotten something—a far more im-

portant something than a telephone call quickly made. This was something that belonged to another self.

Dods, dry again, showed no inclination to pick up his discarded wheelless automobile. With pursed lips and coaxing arms, he pleaded with her to keep on playing with him. Sternly she resisted the impulse to carry him back with her to the kitchen. He must develop the habit of self-reliance, she reminded herself. This was his hour for playing alone and soaking in sunshine. The kitchen was no place for him, as a wise mother must see.

She went back alone to the dirty breakfast dishes. As she immersed them in hot sudsy water, bringing out each shining with rainbow cleanliness, her mind kept straying about like a lost puppy.

She reached into a drawer for a clean towel and pulled out one with a jagged end, trailing. It was about ready for the rag bag, Freda decided, examining a blue design stitched with tiny cross bars in a corner. A very "bridey" towel.

Small wonder it was wearing out. Her bride days were well past. Freda's heart tightened. Yes, they were completely past. Now she had touched the very core of that dull ache—the difference in Bill when she had been a bride and today.

Their little home had been the most important place in the universe then, and now he had no desire to stay home even one evening. She started to put the blue-stitched towel out of sight, in the farthest

SHE PLAYED THE TUNE OVER
AND OVER FOR BILL. HE
LOVED TO SING, BLISSFULLY
UNAWARE IF HE WAS OFF KEY
OR ON.



corner. But her agitated fingers had rumbled it so it no longer belonged in her tidy drawer.

She used it to wipe the dishes. Frayed and thin, it was quickly reduced to limp sogginess. Good for nothing—done for. A bleak symbol of glamorous bridal days. Over with.

Of course she couldn't expect to be a bride forever. And Bill wasn't "stepping out," leaving her alone. Yet how about tomorrow night when the play committee met? She had liked to trail along, listen to them plan, even if she never had any of the ingenious ideas Bill did. Unluckily this meeting was called for the first night of the leaders' training course she had signed up for. She and Bill had agreed she ought to do some work that would keep her in touch with the younger generation, now they were starting a family of their own. Yes, Bill had urged her to take the course even if it had to be evenings, and when it conflicted with the play committee he'd never once coaxed her to skip it, to come along with him. A very little urging would have made her agree that about all you did at a first night was register in. Perhaps he preferred to go alone.

Anyway, it was a beginning. Soon they'd be separating more and more as diverse interests took them different places.

RESTLESSLY Freda bundled Dods into his carriage and wheeled him over to her sister's. Putting his bath hour ahead into the afternoon, for the first time in a month, surely wouldn't make too big a dent in his rigid schedule and upset the habits of regularity he was supposed to be acquiring. Anyway, she had to get out today. She had to talk to somebody.

Julia, smart in a street suit, was coming down the stairs as she rang the bell. "Oh, Freda, what a shame! I just must go. P. T. A. lecture. And they're going to talk over some plans for helping the team make expenses. You know Jack's out for football this year."

"Can't you stop just a minute?" Freda begged forlornly.

Her sister, after a quick all-embracing glance, agreed, "I'll slip in late and nobody'll know I've missed most of the lecture. How's Bill?"

"Fine, I guess. I never get to see him," Freda added disconsolately.

Julia bent over Dods, her face concealed as she asked, "What's keeping him so busy?"

"Oh, it's just everything, Julia," Freda sighed. "We race here and we race there. Anywhere and everywhere. Just so it isn't home and Bill's satisfied."

"Oh! Is that all?" Julia's relief was undisguised.

"All! What did you think? Oh, that Bill—" Freda stopped, unwilling to put such a thought into words. Yet she had admitted to herself that the first steps in drifting apart had been taken.

"Listen, Julia," she burst out impetuously, "can't any of the—well—plans you make as a bride be carried out?" What a dumb way that was of putting it! But how could she pin down in a few words the ecstasy of the dreams she and Bill had had together? That had been it. The "togetherness" of it. *Their* home. *Their* plans. Not like any one else's. A secret stronghold of their own. Freda almost forgot to listen for her sister's answer.

It had been slow in coming, "Perhaps—in a different form. But pretty satisfying," she concluded. "The children have the center of everything now. Oh, wait! I must leave a note to remind June of her music lesson. She may forget and get home before I do."

"Do they ever stay home?" Freda questioned. "A whole afternoon or evening?"

Julia laughed. "Mighty rarely. Only by accident."

Freda glanced soberly about the perfectly appointed room, fresh flowers in appropriate vases. "Then why bother as much as you do with all this?"

"Oh, they appreciate it. They love having the best we can afford."

"But, Julia," Freda's brow creased in thought, "shouldn't a home be something more than a mere setting—a place to start out and come back to?" She and Bill had planned for their little home to be the center of everything. "I don't want mine a mere passageway." Her face lighted with the intensity of her feelings. "I want a real home."

"Mine isn't any different from what our old home used to be," Julia argued. "You just don't remember how we were always chasing in and out. It was a real home, wasn't it?"

Freda considered for a moment, then answered truthfully, "No, it wasn't. Not in the sense I mean. You know as well as I do that all our real interests were outside." It had not mattered then. She had found life full and complete enough. It was only after Bill had come and they planned together. Now Freda knew if what they had visioned were never created something would be gone out of her life. Once to have seen and then failed to hold true!

Julia rose. "The kind of a house you're talking about went out with grandmother's day."

"But why need it?" Freda insisted.

"Because our whole manner of living has changed. All our habits."

"Habits!" Freda repeated, startled.

"Exactly!" Julia replied briskly. "Now I must go. Why, what's the matter with you?"

Freda was gaping into space, her lips parting wider and wider. With

a jerk, her jaw snapped up and she said, "Oh, nothing."

"Then I'll be off. You know where to find anything you need for Dods. Just shut the door when you go. Everything else is locked up. Are you listening?" she ended sharply.

"Yes, yes," Freda assured her hastily. "Lock up—I will."

Julia left her still in a brown study. For five minutes she posed as a piece of statuary, but a statue with an idea coming to life within. Then, with the suddenness of a shooting spurt of fire in a grate, Freda jumped to her feet and started wheeling the buggy out of the house and down the steps, leaving the door wide open behind her.

Dods mercifully slept through all the bouncing up and down curbings. It was past his meal hour and he would wake with loud hunger yells. His schedule was getting wrecked worse and worse. But what of that? If only they had that sheet of music! They carried a little bit of everything, so maybe they would. Oh, they must! Freda pushed the carriage faster.

Dods picked the moment of entering the store to awake. The usual regime was for him to be picked up, made comfortable, then given a cosy bottle. He suggested in a mild fashion that this be done. Instead Freda bundled him under her arm and asked the nearest clerk for the sheet music counter which was at the farthest end of the store.

Dods endured the delay exactly half the length of the building, then he began to tell his miseries aloud. No, he wouldn't hush. More and more piercing grew his voice.

Freda, her face flaming as red as his, kept doggedly on. She had to have that piece of music. Bill had been singing bits of it ever since they had heard it on the radio over a week ago.

To the accompaniment of Dods' uproar, she tried to tell the clerk what she wanted. Everybody on every side was stopping what he was doing, turning in her direction.

It was in stock. Relief showed in Freda's countenance.

"Never mind wrapping it," she implored. Now to get Dods out of the store before all the floor-walkers died of apoplexy.

He was silent perhaps three minutes on the way home, then of sheer exhaustion, not of anger appeased. Certainly she had established him in the habit of regular meals. Habits,

(Concluded on page 648)

MY VELVET GOWN

By Zara Sabin

I BOUGHT myself a velvet gown—
I thought that I looked fine.

I wore it down into the town

To dance, also to dine.

I wore it down into the town

The one I love to see.

I gave away my velvet gown—

He did not look at me!

I gave away my velvet gown

And turned to home anew:

I went no more into the town

But worked as housewives do.

I went no more into the town

The one I love to see,

For now I wear a gingham gown

He comes, instead, to me!

HOLLYWOOD *Comes to* ZION

BY
MAY MANN



THE ENTIRE COMPANY READY FOR THE DAY'S WORK. THE CAMERAMAN CLIMBED HIGH TO TAKE THIS UNUSUAL SHOT. AT THE LEFT IS A CAMERA CREW WITH LIGHTS AND REFLECTORS; IN THE FOREGROUND THE STAGE COACH BEING STOPPED BY BEERY AND HIS BANDITS; IN THE CENTER ANOTHER CAMERA CREW UNDER THE UMBRELLA; AT THE RIGHT TRUCKS AND EQUIPMENT, INCLUDING THE LUNCH WAGON.

THE day smacked of Indian summer. A steady stream of cars took the winding roads through the green mountains of Southern Utah, down through the cedars, on to the majestic rugged cliffs of coral and salmon of Zion National Park. Voluminous clouds, white and fleecy, measured their length across the late September sun.

A new day of progression had made itself known among the southern canyons. A Hollywood motion picture company was on location in Zion and at Kanab, capturing the wonder of jagged rock formations of colors as bright and as many as in Joseph's coat.

Newspapers are far and few between at distant places like Kanab, tucked away down in the southwest corner of Utah. So one day when a large fleet of special trucks bearing two hundred tons of movie properties and two hundred people, including famous stars, featured players and camera crews and technicians rolled into town, Kanab was astounded. Years before, a company made a few western shots of the scenic beauty to be later processed

into a western film in Hollywood. But with the unexpected arrival of an entire film company excitement held sway.

The town showed true western hospitality. Hotel space was inadequate for the newcomers, so spare rooms and beds were rustled by the home people. The air was pungent with the odor of fresh baking pies and cakes for the guests. Bottles of special preserves were opened.

In return, over one hundred and twenty-seven men, women and children became movie actors, when they were signed to work as extras in the production. Few of them had seen many movies, and perhaps not

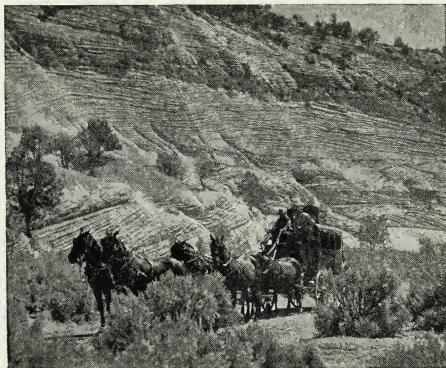
one of them would have ventured to Hollywood after a job, but here were plenty for all, right at their very doors.

J. Walter Ruben, director and author of the picture, took a number of men and spent the first three days scouting around for locations. A small village was built at one place, a graveyard with tombstones at another, a church at still another. Two hundred head of horses were rented from the cowboys of the vicinity. One interesting fellow who called himself "Cowhide," was elated: "With this money I'm making, working with this picture company, I can send my son to the University this winter."

Over a week was spent at Kanab, during which time the company worked under the glowing sun long hours each day, with tourists watching from surrounding peaks and every available hilltop.

Each morning at sunrise, the company were on their way for the day's work, while the light was early and at its best. The procession was headed by trucks with equipment, props, and crew men. Next came bus loads of actors and trucks of horses. Wallace Beery, the star, was driven in his own long, black car by his Hollywood chauffeur.

THE MGM STAGE COACH AND HORSES ABOUT TO RIDE BEFORE THE CAMERAS IN A HOLD-UP SCENE ALONG THE FAMOUS HISTORIC OLD HIGHWAY FROM SALT LAKE TO LEE'S FERRY AND GRAND CANYON.





LUNCH TIME ON LOCATION AT ZION NATIONAL PARK—CAKE AND SANDWICHES. GUY KIRBY, DIRECTOR J. WALTER RUBEN, WALLACE BEERY, AND JOSEPH CALLEIA ARE REACHING FOR CAKE.

Arriving on the scene of the locale, usually situated some eight to ten miles away from the highways, all hands hove to. Trucks were rapidly unloaded. Lights and reflectors were arranged. Three cameras were placed in position from three angles. Sound equipment was tested. Doubles for the stars stood in place until the camera should grind for action, while the stars were dressing in nearby tents. When all was in readiness, Director Ruben sent word to his players. He discussed the scene with them. Their dialogue had been previously memorized. They rehearsed the action. The assistant director blew a whistle, which echoed and re-echoed like a Gabriel horn from the mountain tops. This was a warning for absolute stillness, that the camera was about to turn.

ONE interesting scene showed Wallace Beery riding a fine black horse down a mountain side. The horse is the same he rode in *Viva Villa*. The only sound was the steady grind of the turning cameras, which were "shooting" from three different hilltops, trained on the action. Beery had been wounded. He stopped briefly by a sign that read: "Two miles to Silver City." The sign was a prop brought from Hollywood. But its wood was weather-beaten and aged. Blood spurted from Beery's wound, but he was "the bravest, baddest hombre"

in all the West, so he showed no pain but rode on.

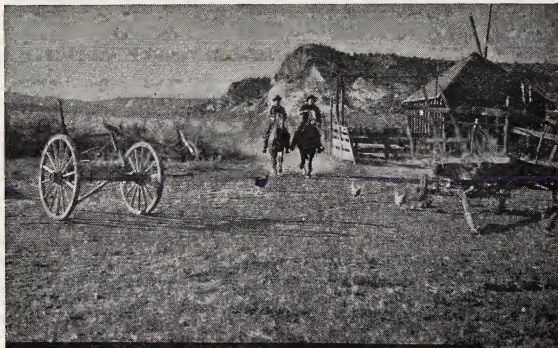
The entire picture is taken from history of the old West when it was under the control of lawless bandits and desperadoes.

Beery plays the title role of "The Bad Man of Brimstone." He's a friendly sort of person who operates by instinct rather than reason. The story opens in the 1880's. It is based on the bad man (Beery) and a boy government tax collector (Dennis O'Keefe). As fast as the government sent out tax collectors, the lawless bandits shot them off. A humorous angle is the graveyard, where they are given funeral and burial. The killer outlaws always placed tombstones bearing the name of the departed with loving sympathy from the bandits.



WALLACE BEERY, STAR, SIGNS AUTOGRAPHS FOR ROCKVILLE, UTAH, CHILDREN. TWO HAD NEVER SEEN A MOVIE. ALL WERE AUTOGRAPH CONSCIOUS.

A MOVIE SET AT KANAB, UTAH, SHOWING WALLACE BEERY AND DENNIS O'KEEFE RIDING INTO A FARMYARD. NOTE THE CHICKENS IN THE FOREGROUND TO GIVE REALISM.



The historic old highway, where many stage coaches were held up in early days by bandits in search of gold, from gold-seekers en route to California, was reopened from Salt Lake to Lee's Ferry and Grand Canyon to be used in the stage coach sequences. A historic pioneer stage coach was used with eight horses.

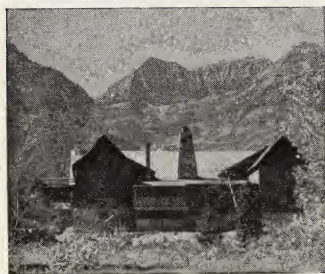
Every unusual setting and background of Zion Canyon was used in the location shots. Directors and cameramen were most enthusiastic over the Utah scenic beauty and predicted that numerous other picture companies would be sent from Hollywood to Utah in the future.

Over \$50,000 was brought into this section of the inland west by this company. A daily budget of \$3,000 is spent by the company on location and the company remained for some three weeks. At Zion National Park, the stars and entire company were friendly with the tourists, mixed with them at the lodge dances, talked with them on the verandas.

Incidents of interest relative to their stay were: a cloudburst which swept away an entire location just thirty minutes after the company, who'd been working on a river bottom all morning, had left for the day. Wallace Beery killed a five-foot snake with nine rattles, which had coiled itself around a camera tripod. Virginia Bruce was stung by a mosquito, and her right eye became painfully swollen, which delayed her work in the production. Both she and Beery became fascinated with Indian souvenirs, and had bracelets and slippers fashioned for their respective daughters, brunette seven-year-old Carol Ann Beery and blonde four-year-old Susan Ann Gilbert. An old organ,

(Concluded on page 652)

THE RETREAT AMONG THE PEAKS



UTAH AND SHARON STAKES M. I. A. HOME.
STEWART'S CIRQUE, WITH MT. TIMPANOGOS
IN THE BACKGROUND.

By **HARRISON
R. MERRILL**

*Of the General Board of the
Y. M. M. I. A.*

DREAMING of a retreat for girls in the shadows of the glorious peaks of Mt. Timpanogos, the stake boards of Utah and Sharon Young Women's Mutual Improvement Associations began upon a project which was concluded this summer. That project was the building of an M. I. A. girls' home.

Under the tireless and resolute leadership of Grace Cheever, chairman of construction, and Elizabeth Souter, chairman of the finance committee, the Mutuals of the two stakes pushed steadily toward their objective. For five summers the work went forward as the money was gathered and as men and women alike donated their time.

Though the completed structure is valued at \$20,000 never at any time has there been a debt. The finance committee of both stakes succeeded in gathering the funds as the work went forward. Even the merchants of Provo, through the co-operation of the Chamber of Commerce, were enlisted and rendered important financial service.

Back in 1931, Sharon stake completed the necessary road from Stewart's flat to the present site of the home. This work was done under the supervision of the late Elmer Holdaway, chairman of the building

A DREAM REALIZED

A PROJECT that can draw sixty women from activities during the busiest season of the year must have much of merit in it. The M. I. A. Girls' Home was turned into a mothers' home when from August 23 to 25, mothers and a few daughters gathered to gain a new perspective on life.

Four years ago the first Chautauqua was held in the old girls' home at Spring Dell. With the completion and dedication of the glorious new home, a greater dream and vision inspired the planning of a more pretentious Chautauqua.

Women whose lives were clouded by grief and crowded with work have gone away with a new dream for the future, with increased faith in the road that lies ahead. In the first place, the mere separation from the things at home gave them a perspective essential to well-being. In the second place, mingling with others of their friends who were equally free from home worries made the joy of companionship doubly dear. In the third place, information of various kinds was set before the group so invitingly that the incentive was given for study. In the fourth place, being in the great out-of-doors in a place set apart by the Creator to inspire noble thoughts made many so-called troubles seem petty and intensified that faith in a God who rules the world kindly and wisely.

During the three days spent at the home, such varied subjects as personality, drama, geology, Indian lore, appreciation of music, literature, arrangement of flowers, all received acclaim.

Naturally, however, those intangible things taken from the home and its surroundings cannot be spoken of—there are certain things which lie too deep for words: the cementing of old friendships, the creation of new, the rekindling of old ambitions, the birth of new, the intensifying of old beliefs, the vision of new.

On the hill by the home stand the letters M. I. A. Through the windows these letters are reflected A. I. M. Those who attended the Chautauqua carried that message away with them.

committee. Men donated their own services as well as those of their teams and trucks.

Joseph Nelson, of Provo, was architect. No sooner were his plans completed than work began upon the building. A massive foundation of native stone was laid first, much of it by donation, for the building is a



FRONT VIEW, UTAH AND SHARON STAKES
M. I. A. GIRLS HOME, NORTH FORK, PROVO
CANYON.

depression project and grew as the depression waxed and waned.

The building is made of log-siding, giving the structure an appropriate atmosphere in its mountain setting. Having five wonderful porches or verandas, each offering a soul-thrilling view to those who lounge upon them, the home is spacious and adequate. It will accommodate comfortably one hundred girls. It is provided with a spacious recreation room and a raised dining room off the larger room provides an adequate stage for theatricals. Two enormous fireplaces add to the appearance and comfort of the home.

The girls' dormitory is upstairs—one huge, spacious, airy bedroom, opening out on two of the five porches. A modern kitchen with all necessary plumbing, hot and cold water, and a huge range is a part of the equipment. An up-to-date bathroom is equipped with hot and cold showers. A house-mother presides and a married couple acts as custodians. During the summer-season, which is just closing, Mrs. Katie Mitchell served as house-mother and Miss Erma Bennett as recreational director.

On July 4 at a sunset service under the magnificent peaks of Mt. Timpanogos, the building was dedicated. Fully equipped and ready for use without a dollar in debt outstanding, the institution was thrown open for use. General Superintendent George Q. Morris of the Young Men's Mutual Improvement Association offered the dedicatory prayer. On the program were four speakers.

(Concluded on page 650)

Poetry

TO TEMPLE SQUARE (Salt Lake City)

By Georgia Moore Eberling

I CAME upon you, quite by chance, one day.
My life was full of broken dreams, and fret
Corroded my tired spirit, till I let
Your soothing and deep peace have its
sweet way.
Within your walls I found that I could
pray,
And all the bitter cares that so beset
My every hour with old and vain regret,
I felt were lifting from my heart to stay.
So Heaven must look, when safe inside the
gate
We find ourselves, so must its music swell.
Within your walls life's feverish woes
abate,
Here friend meets friend in peace, and all
is well,
Here once again man finds his lost estate
And heaven comes down on earth again
to dwell.

RESURGENT

By Beatrice Knowlton Ekman

SHE MIGHT have walked with Him along
the road,
But multitudes that jostled her aside
Had sprung between . . . resistless as the
tide . . .
To mock Him when He swayed beneath
the load
Of the rude cross. They used their staves
to goad
Him on His way, their hatred, amplified
By His unswerving trust, was gratified
When signs of human suffering He showed.
While she, remembering that He had said,
"Destroy this temple. . . I will raise it up,"
And knowing He had brought to life the
dead,
Trembled to see Him drink the promised
cup.
Then hope once more unfolded into bloom.
She understood beside His empty tomb.

TWILIGHT IN ZION NATIONAL PARK

By Will B. Thompson

THE CACTUS desert swims in yellow light.
Blue evening comes, a sighing, rest-
less thing,
Wandering by monoliths of some great
king
Who ruled here long ago; the clouds gleam
white
Above a water hole, then colors bright,
Old rose and gold, about their edges cling;
While strange exotic nymphs a potion bring
For some drowsed Titan's lips who waits
for night.

Sky, a pink mallow stuck between twin
hills,
Where all's serene; and on yon mesa's top,
Soft starry curtains fall; the primrose pale
Opens beside the pigeon-breasted rills . . .
Yet unexplored; her bracelet night lets
drop—
The crescent moon—and thereby hangs a
tale.

UNCHANGED

By Florence Hartman Townsend

I'D LIKE to walk the river road once more,
Though I should weep, I think, if I
should find
Time and the elements had been unkind
To tree and flower and vine along the shore.
I could not bear it if the bergamot
No longer flowered in its ancient place,
Or elders now withheld their creamy lace,
Or sycamores lay down to mold and rot.
If I should walk the river road once more
And find the bramble berries still were red;
If elders flowered white upon the shore,
And mistletoe still glistened overhead,
My heart would sing a new and joyous
score:
Your love remains unchanged, though years
have fled.



Photograph by George K. Lewis

IT MAY BE

By Harrison R. Merrill

TREES may be sentient and wise—
Citizens of earth and wind-blown skies:
It may be in some occult way
They can make known the things they wish
to say.

When I see trees, like lovers, keeping tryst
I feel that they have thrilled, embraced,—
and kissed.

BRYCE BY MOONLIGHT

By Grace Zenor Pratt

MOLTEN silver poured from crystal set
with stars
Into a chalice of transcending beauty . . .
Majestic pinnacles etched in silver . . .
Forest of flagree; the rim of the world . . .
Here dwells the Infinite . . .
Even the night winds from far-off lonely
height
Murmur a message, hush again to silence.
I stand alone, waiting . . . awed too and
silent
At this white miracle of blinding glory—
Which sweeps aside with one proud gesture
The petty grievances and disbelief of man;
And suddenly I wake; my spirits soar
On some wild joyous cadence of the heart
Toward something I have known and loved
before. . . .

INDIAN SUMMER

By Edna S. Dustin

THE GRAIN shocks form tepees
On the dry bearded plain;
My bright zinnia garden
Is like a festa in Spain.
Its gold tasseled cap;
The plump apple blushes
And falls in earth's lap.
Wind sings sleepy earth
The dried leaves' lullaby;
Wild geese form a wish-bone
Far off in the sky.

TEMPLE WINDOWS IN THE SUN

By Nell Cox

A GLORIOUS day draws to a close, and
soon descends the night.
The setting sun adorns a scene—the temple
bathed in light—
Sinking fast toward yon hill, in one great
burst of power—
Upon the temple windows throws a radiant,
golden shower.
Each piercing ray becomes more bright,
and darting, seems to run
Upon the temple windows. Temple win-
dows in the sun!
All the gold in all the world could not as
golden be
Nor pen nor brush such scene depict, for
all the world to see.
It is as if the light within, where God's
work is daily done,
Shone suddenly in glory bright on tem-
ple windows in the sun.
This message they would tell to man,
"When noble life is done,
God crowns the victor till his light out-
shines, temple windows in the sun!"

So bright they shine, the eye must turn
from those windows facing west.
It seems, on golden afternoons, as though
at God's behest,
For a little while, the glory, that all mortal
senses stun.
To our view is flashed, depicted on temple
windows in the sun.
Heaven's windows must shine as these.
Oh, when our fight is won
Lord, give to us a crown as bright as
temple windows in the sun!

General Conference

THE One Hundred Eighth Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints will convene in the Tabernacle, Salt Lake City, Utah, on Friday, October 1, 1937, at 10 a. m., continuing with sessions on Saturday, October 2, and Sunday, October 3. The General Priesthood meeting will be held Saturday evening, October 2, at 7 o'clock.

There will be a special meeting of stake presidencies, high counselors, and ward bishops in the Assembly Hall on Monday, October 4, at 9 a. m.

Wards comprising the Salt Lake region will hold their monthly fast meeting on Sunday, October 10, 1937.

Heber J. Grant
John A. Widtsoe
David O. McKay

First Presidency.

"Noblesse Oblige"

AN EXCELLENT position was vacant. The employer, a non-member but an admirer of the Latter-day Saints, had asked a friend to recommend a member of the Church. However, the applicant, an educated young man, eminently qualified and highly endorsed, failed of the appointment.

The explanation later given to his friend by the employer was direct: "The young man came to me with a cigaret in his mouth." But," said the friend, "that seems a lame excuse. You, yourself are a smoker; indeed, I see you seldom without a cigar in your mouth."

"That is different," came the reply. "This young man had been taught the evils of tobacco from his youth up; I had not. He had been taught abstinence from tobacco as a part of his religious code; I had not. He is not true to the teachings of his Church; I feared, therefore, that he might not be true to my business. Send me a loyal member of your Church and I will employ him."

Harsh as this judgment seems to be, it is derived from one of the determining laws of personal success—a law which has never been better stated than by the Lord Jesus Christ during His earth-ministry: "Unto whomsoever much is given, of him shall be much required."

That is the law. Man receives in proportion to his daily personal efforts; he must also give in proportion to that which he receives. That is, getting and giving are companion efforts along the road to happiness. Unless they are in full equivalence all the way, man cannot attain complete joy. The more one gets, the more one must give—else failure will mark the end of life. Upon that basis will the last balancing of life's efforts be made.

The most direct way of giving is by obedience to every truth that may be learned; by conformity to every law for human welfare. Such obedience means giving oneself, of his own will, of his own efforts, to the fullness of his knowledge. He who

is taught but a fragment of truth can be expected to obey only that fragment. When taught the fullness of truth, he must obey the whole of the law. Whoever is taught much and obeys little is in default of the claims of success.

Men of wealth have discovered this law. Hence the Carnegies, Rockefellers, Mellons, and other rich men of our day have given their millions, often the major parts of their fortunes, to devices for human welfare, and therein have found the truest satisfactions of their lives. Those who have refused to do so have gone out as misers, lovers of gold, unable to share in the real gifts and joys of life.

In a larger way, the generations of men have found that conformity to the highest ideals of their family, community, church, or country, is demanded for life's full values. It is conceded that true manhood may be measured by its unquestioned yielding to these noblest purposes. This is well-expressed in the old saying *noblesse oblige*. He who is of noble ancestry, in terms of life's ideals, is compelled by that very gift to live in worthiness of his inheritance. By the manner of his living he defends his name and place and station.

In full harmony with this law is the universal experience that truth impels its possessor to pass it on to others. Every truth is tasteless if enjoyed alone. Thus is explained in large measure the proselyting activity of all who have discovered some truth, however small.

We of this Church, to whom so much of truth has been given, find our strength in clinging to the ideals and practices of the Gospel. Moreover, the ultimate judgments passed upon us by our associates, even those not of our beliefs, depend upon our faithful allegiance in our daily lives to the requirements of the Church. The world of straight-looking men and women has only contempt, though unspoken, for the deserter from his cause. Men who live up to their professions demonstrate the value of their beliefs, and become prime helps in the building of society.

If more is expected of us than of other people, it should be as a challenge to us, to stand as men and women courageous for the best in life.

It is all important to do as our convictions direct, if success in life is our desire.—J. A. W.

The "Post" Speaks

SO WIDESPREAD and persistent has been the recent press publicity concerning the "Mormon" way of doing things, that the editors of the *Saturday Evening Post*, most widely circulated magazine in the world, sent staff writer, Charles Morrow Wilson, to the headquarters of the Church to get the true, uncolored facts at firsthand for the readers of the *Post*. Mr. Wilson spent a number of weeks on this assignment, interviewing leaders and lay members of the Church, and visiting, unaccompanied and unannounced, several Church projects up and down the mountain tier of states.

The result is an article by Mr. Wilson in the September 4th issue of the *Saturday Evening Post* entitled "Pioneers—1937." The article extols President Heber J. Grant, Dr. John A. Widtsoe and other Church leaders and comments keenly

and frankly on the "Mormon" system. It freely uses information from *The Improvement Era*, specifically from the article "When Water Came to Hurricane" which appeared in the *Era*'s August issue, and uses photographs borrowed from and credited to *The Improvement Era*. Despite one or two inadvertent inaccuracies it is an illuminating statement that every twentieth century American should read.

What the thoughtful and discerning readers of the *Post* will gather from the article is this: Whatever success the "Mormon" system enjoys is the success which always follows the sincere application of true principles. Believing in continuous revelation, individual responsibility and endless progress, the Gospel axiom—"Men are that they might have joy"—becomes an activating force among a people who have learned that "joy" comes only from whole-hearted observance of the laws of God and man, and intelligent use of all the physical, mental and spiritual powers of a human soul.

—R. L. E.

Let's Go to Church!

WHEN a noted magazine publishes an article titled, "Why I Don't Go To Church," someone should take up the cudgel in defense.

Reasons for attendance are many and varied. Attendance at church can hardly be measured, any more than the radiance of a moonlit night can be measured by those who experience it. A utility value can hardly be placed on church any more than can the first breath-taking view of the Grand Canyon be estimated by those who behold it. Ask anyone who has seen the Grand Canyon what his reaction has been and he cannot say much; it is one of the experiences about which one feels deeply but talks little. Yet though no utility value can be set upon the view of the wonders of the Grand Canyon, an intrinsic value results from the sublimity of the view. Man stands taller after having seen the grandeur of those mighty gorges.

Something of that grandeur and that sublimity exists in the church which is just around the corner from every one of us.

In a world crowded with competition and hurry, church affords opportunity for meditation which a busy world eliminates. Although it is true that meditation results from being with nature, it is equally true that man, since he is a social being, must associate with others of his kind; he craves companionship, he longs to understand people.

In church we meet people from every walk of life and accordingly broaden our horizons. In business fields, we meet competitors or associates in the same field; hence, we don't get refreshingly different points of view. We don't rub shoulders with the crowd; we lose the common touch; we limit our response to life, when we don't attend church.

Frequently we attend church because there are those who depend on us, whose lives we touch. In helping them unfold to the light of truth, we ourselves learn more fully the truth we teach. Mothers and fathers who would lead their children in the paths of light must attend church for the force of example which they give their young people, as well as for the good which they themselves will obtain.

We go to church because there we gain a feeling of fellowship in a common cause; we build for solidarity with others whose aims and feelings are similar to our own and yet which combined transcend those of any single person.

The church reemphasizes the good which already exists in other agencies. The church stands behind the home; it is the greatest single agency that condemns divorce, emphasizes the sanctity of marriage, stresses the necessity of family unity, and insists on sexual purity. The church reinforces the work done in the schools. The church offers opportunities for clean, wholesome recreation and busies itself when conditions are not as they should be.

The church emphasizes the best qualities which are to be found in operation in the business world. Honesty, integrity, reliability are stressed both in business and church. In addition to emphasizing the other factors which enter a man's life, church adds one: an intangible something which binds all strands into a unified whole and makes the life of the individual meaningful and complete.

There are faults in our churches, just as there are faults in any of our multiple relationships. Some of these faults can be and are being corrected. Others perhaps will not be so long as human nature remains what it is. Our aim is perfection, but we recognize our mortal limitations.

There are hypocrites in church just as there are dishonest people in every field of business, and yet that does not make us forswear business. It should not make us refuse to attend church. What we should try to do both in business and church is to educate and legislate against dishonesty and hypocrisy.

Through our attendance at church, we get a spiritual satisfaction that no other association, business or social, can give us.

Business offers physical satisfactions, for a time; society offers emotional satisfactions, for a time; the church offers the opportunity for achieving physical, emotional, spiritual satisfactions, for all time.

I go to church because of the example of people whom I know and respect. Most of the great men and women in my community are church-goers. I can see the influence of the church in their lives and their activities. They have attached themselves to God's cause and are helping work out His will.

Latter-day Saints should go to church because they have been commanded to do so. In the Doctrine and Covenants we have the specific instructions: "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." When we attend church, we are given the opportunity to partake of the Sacrament of the Lord's Supper and renew a right spirit within us and pledge ourselves anew. If all other reasons were swept away, that reason alone is sufficient proof why we should attend church.

We therefore go to church to receive an intrinsic value, far and above any utility value we may receive, a renewal, and a vision which unify our lives and make of all the various strands a cable which will give us safe-conduct as we travel the road to perfection.—M. C. J.

The Church Moves On

August 14, 1937

An old historic building in West Jordan, which was dedicated by President Brigham Young, 70 years ago, is being restored and is to be used as a relic hall and recreation center.

August 15, 1937

The Chapel of the Boulder Ward, Garfield Stake, was dedicated by Elder Charles A. Callis.

August 15, 1937

The Beaver West Ward, Beaver Stake, was reorganized with C. Edwin Price as Bishop.

August 19, 1937

A granite shaft, erected in Brigham City on the ground where President Brigham Young made his last public address, was dedicated by President David O. McKay.

August 22, 1937

An imposing monument in honor of Charles C. Rich, pioneer of Bear Lake Valley, was unveiled at Paris, Idaho. The speakers were, President David O. McKay, Governor Blood of Utah, Governor Clark of Idaho, and Roland Rich Woolley, a grandson of Charles C. Rich.

August 22, 1937

The Tremonton Ward was divided. Donald B. Green was ordained Bishop of the Tremonton First Ward and James Walton was ordained Bishop of the Tremonton Second Ward.

August 28, 1937

The Cottonwood Stake was reorganized with Samuel Bringham as president and Richard W. Madsen as first counselor and William S. Erckson as second counselor. Former president Henry D. Moyle resigned to assume chairmanship of the Church Security committee.

September 5, 1937

Ogden Stake was reorganized under the supervision of Elder Joseph F. Smith. Samuel G. Dye was appointed president, with William A. Budge and Francis A. Child, first and second counselors, respectively. Reorganization was made necessary with the appointment of Thomas E. McKay as president of the German Mission.

September 12, 1937

Stayner Richards was appointed president of the Highland Stake to succeed Marvin O. Ashton, who has been selected on the Church Security Committee. Elder Joseph Fielding Smith conducted the reorganization. Sterling H. Nelson will remain as first counselor, and Thomas M. Wheeler was chosen second counselor.

PIONEER OF 1847 SUCCEUMBS

Mrs. MELISSA JANE LAMBSON DAVIS, one of the few remaining Pioneers

who entered the valley in 1847, died August 23, at the age of ninety. Born in an earth cave at Winter Quarters, November 13, 1846, she entered the valley with her parents, Alfred Boaz and Melissa Jane Bigler Lambson, on September 25, 1847.

With her death only three of the 1847 Pioneers remain: Mary Park Brockbank, Hulda Thornton Smith, and Young Elizabeth Stapely.

ASSIGNMENTS IN CHURCH SEMINARIES AND INSTITUTES MADE

AT IDAHO FALLS, IDAHO

Elder ELLIS S. McALLISTER of Denver has been assigned as principal of the new seminary established this fall in Idaho Falls.

Elder McAllister is a graduate of Brigham Young University and has done postgraduate work at Columbia University. During the past two years he has served as executive of the Denver Council Boy Scouts of America. He formerly served as director of several boys' camps in New York state.

AT EPHRAIM, UTAH

Elder Roy A. Welker, recently released president of the German-Austrian Mission, has been assigned as director of the Ephraim Institute to serve students of Snow College.

Elder Welker has been enrolled at B. Y. University, the U. S. A. C.,

University of California, and the University of Utah. He received his B. A. and his M. A. degrees from Brigham Young University. He also served in the public schools of Bear Lake valley and in the Fielding Academy at Paris, Idaho, where he later became principal. Later he became principal at the seminary of Paris, Idaho, and taught in summer school at Brigham Young University. During his residence in Bear Lake stake, he served as stake president from 1922 until 1934, when he was called to preside over the German-Austrian Mission.

AT AFTON, WYOMING

Elder Charles R. Shepherd, of Paris, Idaho, has been assigned to service as teacher in the Star Valley seminary at Afton, Wyoming.

Elder Shepherd has graduated from the U. S. A. C. with a B. S. degree in business administration. He served from 1930-1933 in the German-Austrian Mission. Since his return he has been a member of the Sunday School Board of Bear Lake stake.

AT VERNAL, UTAH

Elder Harold H. Smith of Snowflake, Arizona, has been assigned to teach at Vernal, Utah, under the principalship of H. Grant Vest.

Elder Smith graduated from Brigham Young University last spring. He formerly served as a missionary in the South African Mission, where he organized the first L. D. S. Primary.



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED AUGUST 30—DEPARTED SEPTEMBER 16, 1937

Left to right, First row: Ned M. Parcell, Verona Houghten, Dorothy Andrews, Ellen Cahoon, Helen Hirshe, Lucy Godfrey, Evelyn Clawson, Catherine Jex, Anna Rogers, John Samuelson.

Second row: Ross Schofield, Glen Johnson, Beatrice Paye, Nora Tait, Naomi Maycock, Maya Cram, Nelva Cook, Lola Despain, Beth Swain, Ray Haddock, Samuel Bennett.

Third row: Arthur McKeil, Leland Losee, Perennella Berghout, Irene Cox, Chloe Winger, Agnes Bennett, Lena Page, Wendella Grange, Thomas Thorson, Golden Sill.

Fourth row: Henry Vanderlinden, Kenneth Turner, Frederick Morrison, Lydia Washburn, Mary Lois Andrews, Ellen Ross, Grace Erickson, Ellen Rhoads, Seldon Bridges, Karl Ellsworth, Olaus Johnson.

Fifth row: Leland Blatter, Charles Hatch, Harvey Taylor, Bonita Norton, Grace Ogden, Marjorie Smith, Lola Hogan, Don Jacob, George Holyoak, Whitney Hammond.

Sixth row: Grant Christopherson, Floyd Knight, Preston Miller, Harvey Broadbent, Jane Hart, Ester Van Setters, Lawrence Meyer, Franklin Duce, Harold Young, Phillip Richards.

Seventh row: Dale Ansell, Kent Matthews, James Hobbs, Joel Richards, Russell Harris, Joseph Allen, George Brinton, June White, Arto Bodily.

Eighth row: Paul Wise, Varr Alder, Edwin Riggs, Miles Palmer, Woodrow Washburn, Frank Brieholt, George Lindquist, Morris Heninger, Maurice Graham, Ben Lasrich.

Ninth row: Cyril Thorn, Harmon Barton, Luther Edwards, Rolf Larson, William Clark, David King, Howard Lyman, Rodney Corbridge, Jesse Monson.

Tenth row: Don Christensen, President J. Wyley Sessions, Clifton Young.

LOG OF A EUROPEAN TOUR

(Continued from page 599)

Monday, August 9, 1937

Monday night again. We have just returned from a missionary meeting which commenced at 7:00 and adjourned at 11:30 p. m.

We have had rather an easy day today. We left Utrecht this morning at about 10 o'clock. It was a delightful ride from there to Amsterdam. We saw the mountains of Holland 40 feet above sea level. We also saw lovely woods and rolling hills, the first we have seen in Holland. At Amsterdam we were guests at a complimentary luncheon tendered father and his party by the Holland manager of the Canadian Pacific Railway.

We visited a diamond factory that has been in operation for 300 years. The man who was our guide was the fourth generation who had polished diamonds. He introduced us to his father who was sitting at his work bench. The father had worked there for 53 years.

Tuesday, August 10, 1937

A VERY enjoyable morning was spent by the party visiting the village of Volendam and the island of Marken. In these two places the people dress in Dutch costumes of many years ago. They try to preserve the atmosphere of that time.

This evening we took a most interesting boat ride on the canals of Holland, which were banked with beautiful trees and grass. The trees reminded us of Corot's pictures.

Wednesday, August 11, 1937

THIS morning we breakfasted at the American Hotel where we have been staying. People here seem to have a passion for flowers. Men, women, and children are always carrying flowers in their hands. You see them riding around on their bicycles with a handful of flowers. Bicycles in this country are used for everything, from the family means of transportation to delivering the baker's and the grocer's goods. The vegetable man rides a bicycle and has such a load it is sometimes impossible to see his wheel. How they dart around and keep out of the road of the motor cars is a mystery to us all.

We stopped at the palace of Queen Wilhelmina.

The palace is quite centrally located and is a very unpretentious building. We paid an admittance fee of 25 cents and waited in an ante-

THE WONDERS OF THE WORLD
I'VE SEENBy RUTH MAY FOX
President of the Y. W. M. I. A.

Blow, blow, ye winds across the sea,
And tell my friends who wait for me
That you are laden with my theme—
"The wonders of the world I've seen."

I contemplate the mind of man
As in frescoed halls his works I scan
And marvel at his super-skill
In ancient art, his modern will
To supersede the olden line
And write his name on the scroll of time.

He fashions pictures out of thought
And lo! a counterpart is wrought
In purple, crimson, gold, and blue,
Rich color tones in varied hue;

Kings and queens in ermine gowns,
Rare old lace, and jeweled crowns,
Angels, virgins, sages old,
Battle scenes and warriors bold.

His artistry is clearly shown
In monuments of chiseled stone,
Whose strength and beauty chain the eye
And draw the heart's ecstatic sigh.

Images of priest and pagan,
Heroes, popes, and noted laymen,
Majestic marble colonnades,
Forums, spires, and balustrades.

Yes, I have seen the Bridge of Sighs,
Across whose arch the culprit's eyes
Look down on dungeons dark and bare,
Cold and damp in mute despair;

Catacombs and dead men's bones
Neath gold, mosaic-inlaid domes,
Cathedrals, palaces, and castles
Guarded well by liveried vassals,
Priceless jewels, golden scepters,
Diadems, and warlike specters;

Memorial halls where lie the dead
Who early to their doom were sped
That peace might glorify the world
And war to darkest depths be hurled.

The Colosseum I have seen—
The Pantheon a life-long dream—
The Appian Way apostles trod
To turn men's eyes to look for God.

This pricked my heart to consciousness
That the true way of righteousness
Had long been lost, that worldly arts
O'ercast the truth in human hearts.

It moved my soul to search for God;
I found Him in the fertile sod,
In verdant vales and vine-clad hills,
In surging seas and laughing rills;

I found Him in the golden beam
Which lights the earth with a magic gleam
And in the glorious sapphire blue;
In misty clouds of opal hue
Which, dainty as a lady's veil,
Made lofty peaks an heavenly trail.

I found Him in the forest wild
Where mighty trees my heart beguiled,
And in the tumbling waterfall
Answering the thunder's awful call.

I found Him in the starry night,
Guiding with majesty and might,
In full control, the Lord supreme,
The Genius of all I've seen.

room until the guide came to direct us. There were two very large Delft blue vases standing on the marble stairway. The one room that we had never seen anything just like was the room presented by the Dutch Indies. This room is probably 40x30 feet in size. It is done entirely in wood—ceiling, walls, and floor—with the most elaborate carving that we have ever seen anywhere.

From there we went to the peace palace but found the conference still in session. We were quite disappointed at not being able to go in, because it is one of the most beautiful palaces in Holland.

We then came directly to Rotterdam, where we had an engagement for luncheon with Mr. Hirschfeld who is connected with the White Star and Cunard Steamship Lines. Mr. Hirschfeld was at the door of the hotel to meet us and gave us a very cordial greeting. He said that twelve years ago he was in Salt Lake and spent a day at the President's office with father, and Brother Anderson took him to the organ recital. We sat for three hours at the table, and, except for the time when Mr. Hirschfeld was making a very gracious speech of welcome and reading a favorable notice of our Sunday meeting which had appeared in the most important newspaper in Amsterdam, we were eating.

Mr. Hirschfeld speaks English very well. He had several interesting jokes to tell and spoke in a very flattering manner about our people. He said he had attended several of our meetings and social affairs at the branch; that he had been acquainted with most of the mission presidents for the last twenty-five or thirty years; and that he had found them very honorable men.

During the day we stopped to look at a building that the Seventh-Day Adventists had built in the suburbs of the Hague, near Scheveningen. A few days after Brother Murdock arrived in Holland, the agent of the Seventh Day Adventists called on him and asked if our Church would be interested in buying the property. Brother Murdock had been there and had been very favorably impressed. We all were also. It is in a very desirable location; it would answer every need of

(Continued on page 644)



CONDUCTED BY MARBA C. JOSEPHSON

HOLIDAYS!

IN OCTOBER comes that thrilling, chilly day for which boys and girls sit up nights to conjure all kinds of eeriness. Hallowe'en is the time to let loose all the horrors which you have been saving all the year and have one glorious goosefleshy time.

This Hallowe'en let's play some of the old-fashioned games and increase the capacity of our lungs by the laughing which we do. Bobbing apples are always such fun—and how the family will enjoy seeing mother and dad getting their faces wet! Tie a long string to a gumdrop and see whether you can use your tongue for something besides admonishing. What do you bet your six-year-old can beat you to the gumdrop? Hang an apple in a doorway and try to take a bite from it without touching it with your hands.

With the lights turned out, pass several things to the family and see if they get a chill from handling the things you prepare. A small piece of a pine tree, for instance, will give a caterpillar feeling; spaghetti cooked and placed in a jar will feel nice and slimy, for all the world like angle worms; a rubber glove filled with dough will give a sensation that is second to none. All these things and more you may do. Set your mind to work and have the fun that you have always wanted to have with your children but were somehow afraid to have for fear they would think you were foolish. They will love you all the more when they see that you can really enjoy the foolish things which, after all, make the game of living more pleasurable.



AFRAID

Linnie Fisher Robinson

JACK O' LANTERN'S mouth is big
And holds a mighty grin;
I guess it takes a smile like that
To keep his fright hid in.

Mrs. Fisher, art teacher at Brigham Young University, suggests that a practical centerpiece which you may modify for every holiday is the despised Russian thistle. Spray the thistle with calcimine in which a bit of karo syrup has been mixed—to increase the sticking qualities of the calcimine. For Hallowe'en, goblins and witches may be placed in this centerpiece. Orange and black candles may be scattered in the thistle. Candles and pumpkins may be used too. On Thanksgiving, fruits and vegetables may be centered in the thistle. At Christmas time, icicles and Santa Clauses will make effective decorations. On Valentine Day, tiny red hearts may be strung on wire and arranged in the thistle. And to climax the year the thistle may serve its last purpose on Easter, with tiny bunnies and chickens and eggs in riotous profusion.

And just in case you want something different to serve on Hallowe'en, why not try the following recipe—which mingles the Hallowe'en colors.

THRIFTY CHOCOLATE CHEESE PUDDING

2 egg yolks 6 tbs. Ghirardelli's
½ cup sugar Ground Chocolate
1 cup milk, scalded 6 tbs. Cottage Cheese
1 cup evaporated milk

Whip the egg yolks and beat in sugar gradually. Add the scalded milk and the Ghirardelli's Ground Chocolate. Cook over hot water until thickened. While this custard cools over cold water, cream the cheese well. Mix evaporated milk with

cheese, blend well. Combine the two mixtures. Freeze to consistency of ice cream. Serves six large portions.

BIRTHDAYS

NO HOLIDAY, however glorious, can quite take the place of one's birthday, for a holiday belongs to everyone, while a birthday is one's very own. Mothers should do much on these special days to make children feel how welcome they are. This can be done with very little outlay of anything except time and initiative and love.

Mothers who are wise will keep a little notebook from earliest infancy for each child. On the child's birthday, she can then copy little remarks onto the placecards and each of the family can become more conscious of the one whose birthday is being celebrated.

Pictures during various stages of development might be mounted and used as table decorations. Various hobbies or pictures of the hobbies in which the youngster has indulged might be made the centerpiece for the table.

On this special day, the favorite dishes of the honored one may be served. Incidentally, one authority on etiquette stated that the best hostess she had ever known was one who knew the favorite dishes of her guests. The secret of her success was that whenever any of her friends mentioned something that she particularly liked, the woman would write it down on a card when she reached home. When her friends were going to eat with her, she would review the cards and know what to serve to win her way into their hearts.



WAITING

Linnie Fisher Robinson

NOW we are ready by the gate,
I'd hate to be my dad,
'Cause when he comes around the bend
We're going to scare him bad.



THE INSIDE STORY OF KENT RYAN

(Concluded from page 603)

during the rest of my career," opined the rambling Kent, who never had time taken out in his behalf during his four years of college play.

Taken from the game with a badly broken arm a doctor was summoned from the grandstand and Kent's arm was set, but when the cast was removed weeks later the arm could not be straightened. His athletic career was apparently ruined. He was advised to remain out of sports. Even his mother and father forbade his return to athletics.

Not content to see their son with a crippled arm, long tedious hours of work began. Father Ryan would pull on the arm, attempting to straighten it, while Mother Ryan would rub. For months and months this procedure went on. Finally George Nelson, trainer for Utah State Agricultural College athletic teams, was brought in and worked on the twisted limb. Eventually the arm began to straighten, but the process was slow. Kent's high school coach advised shot-putting to aid the process, and Kent later became one of the best in the state.

Advised not to play football, Kent began school the fall of his junior year in high school and played anyway. His own folks didn't know until Logan High had won the regional championship and had entered the state finals. Then Kent must be permitted to play.

Summarizing his high school career, Kent played quarterback for Logan High two years, each of which the team went to the state finals. Twice he was selected on the all-state team in football. He never won all-state distinction in basketball, but was a powerful cog in the functioning of the Logan team. In track he ran both the low and high hurdles, threw the shot and high jumped. Logan High scored 15 points in the state high school track and field meet during Kent's senior year, and Kent won 12 of the points, taking second places in the shot, high hurdles and high jump. He held the Region One shot-put record until 1936 and the high jump record until 1937. Besides his athletic activities at the high school he found time to be an active member in the aviation club and the Logan pep club. He also sang a role in the high school opera and was a student body officer.

His athletic exploits at Utah State Agricultural College are probably familiar to every sports-loving fan, but by way of reminiscence three

times he was named to an all-conference position in football, three times in basketball, and on one occasion in track he high-jumped 6 feet 4 inches. In 1936 he was chosen as an alternate forward on the United States Olympic basketball team after performing at Madison Square Garden in New York City. Culminating a celebrated gridiron career, the All-America Board of Football chose Ryan as a halfback in 1936.

THE day following the meeting of the All-America Board of Football at Los Angeles a telegram was received from Christy Walsh, sportswriting member of the Board, requesting information concerning Ryan, and intimating that Ryan had been selected. When first informed, the rambling Irishman was dumbfounded. He could hardly talk.

"Not the first team," interrogated Kent, "not by Pop Warner, Howard Jones, and those guys! Sure there's not some mistake?" He was finally convinced that he was on the team and shortly after was given an airplane trip to Los Angeles where he took part in a coast-to-coast radio program which featured the All-Americans chosen by the Board. While at Los Angeles he was the guest of many of the motion picture studios and was introduced to and had pictures taken with several of the stars.

At Utah State, Kent Ryan has traveled with athletic teams from coast to coast, yet his scholastic average is 88. Besides devoting so much time to athletics he served on the student executive council last year. On August 24, 1937, at Boston, Massachusetts, he was presented the Balfour Sigma Chi award for being the most representative undergraduate student in scholarship, personality, fraternity service, and campus activity. The Balfour award is given by L. G. Balfour, nationally known jeweler, and studded with twelve diamonds, is valued at \$250.

With all his glory in athletics, Kent Ryan still remains the resourceful, quiet, modest person he was many years ago. When at his Logan home he can frequently be found playing ball with the hero-worshipping youth of the neighborhood or out showing some young aspirant how to kick a football.

Such is the brief inside story of twenty-two-year-old Kent Ryan whose clean, purposeful living and athletic prowess have brought high honor to his parents, his school, his community and his Church.

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EXPLORING THE UNIVERSE

By FRANKLIN S. HARRIS, JR.

SOME dentists and eye, ear, nose, and throat specialists are now wearing masks to prevent giving or catching colds. The masks look like the post-war influenza masks, pieces of gauze held over the nose and mouth by strings going around the ears.

MILD starvation in youth will almost double the life span of the laboratory white rat.

THE GREAT Sahara desert in Africa was once a great forest-covered region which became desert as the result of a drying up of that part of the world. Other African land which changed from forest to grasslands invited a great exodus of ostriches, cranes, and other birds from Asia.

PEOPLE seldom are able to hear alike with their two ears. Hearing ability varies with the direction of the sound from the head.

STEEL chains alloyed with nickel and molybdenum are three times as strong as unalloyed steel chains of the same size.

Pronounced echoes may result from fog banks, due to the sudden change of the moisture suspended in the air.

TESTS conducted on hay-fever and other respiratory ailment victims show that comfort may be found in the latest air-conditioning equipment which in a few hours will almost entirely eliminate pollen from air-conditioned rooms.

YOU can tell how hot coal will be by looking at it. Scientists have discovered that if they find the angle necessary to polarize light when it is reflected from a polished coal surface, they can calculate how much heat the coal will give.

A NEW "hydraulic hand" gives steering control in case of blowouts or uneven road surfaces. It is reported that cars driven 60 miles an hour, having had a front tire blown out by a shot gun, continued in a straight path, with the driver's hands removed from the wheel.

INSTEAD of a hammer and chisel some modern sculptors use an oxyacetylene torch and metal. Skilful welders can make vases, trees, or human figures out of pieces of pipe, sheet metal, and welding rod, which are painted when finished.



IF YOU strike an object, while driving at 60 miles an hour, the impact is the same as it would be if you drove your car off a twelve story building! Who would like to drive off a twelve story building?

BECAUSE of its scarcity, sugar was first used in Europe as a medicine. Though sugar is sweet, saccharin, which has no food value, is 500 times sweeter than sugar. Oxime from an Asiatic oil is 4 times sweeter than saccharin.

THE LIGHT which the earth receives from all the stars is about equal to that given by a candle placed a hundred feet away.

THE AVERAGE person uses twice his weight in paper annually.

SNAKES, fish, frogs, turtles, alligators as well as warm-blooded animals get tuberculosis.

THE FAMILIAR story has the spider inviting the fly into his parlor. A new version, not familiar, is that of the little dipterous fly which is a particular parasite for the dreaded black widow spider. This fly finds the egg sack of the spider, lays her eggs on it. When the eggs hatch they feed on the eggs, grow, change into cocoons which burst in about two weeks to let an adult fly emerge. Since the fly can be propagated it is hoped it can be used to reduce the number of black widow spiders.



AN IRON railroad rail can be bent with the weight of a finger, but it takes a sensitive instrument to measure the small amount of bending.

THE EXPLORER, William La Varre, found a tribe of white Indians in British Guiana, in 1935, whose skin was far whiter than his own. This Waiwai tribe now numbers about five thousand and, according to its chief, has moved many times as civilization approached.

USUALLY driving rivets is thought of as making sound, but sound driving rivets is a new development. Useful for small rivets of soft materials like copper, a small charge of explosives is placed in the rod part of the rivet and exploded by high frequency sound waves to expand the rivet to exert a wedge-like grip.

UNSHRINKABLE wool without damaging the wool in the process has been invented by an English textile chemist. The wool is merely dipped in a solution containing sulfuric chloride. The durability, softness, fluffiness, and color, or dyes, if the wool has been dyed, are not affected.

A NEW red dye, prontosil, and its chemical relative, sulfanilamide, are proving to be powerful new weapons in fighting disease. Meningitis, type III pneumonia, gonorrhea, childbed fever and other diseases caused by streptococcus infection all yield to treatment with either sulfanilamide or prontosil. Strangely, prontosil is not an antiseptic and does not kill the germs, but keeps the germs from multiplying in the patient's body until the body's own fighting forces can overcome the infection.

RADIO engineers have invented an apparatus to measure the number of receiving sets tuned to a particular station. The same device could also be used by the listener to vote yes or no to any question posed by the announcer.

THE LARGEST oyster shell ever found was uncovered in the Big Bend region of Texas. It is an enormous fossil four feet long and three feet wide.

IN THE blood of cuttlefish, lobsters, and oysters, copper replaces iron as the carrier of oxygen.

PITHECANTHROPUS, Java's famous ape-man, was no man at all. He has been recently demoted to a place definitely among the apes by his discoverer, Dr. Eugene Dubois. Discovery of new bones indicate the giant gibbon-like creature only occasionally walked erect. The head, too, was attached to the spine well back, in ape fashion, instead of set on squarely in the middle, man fashion.

Low Out of the Dust

(Concluded from page 611)

Early in 1936 a second pageant was composed, produced, revised, and produced again in one of the wards of New York stake. From the experience of the previous works a third was prepared, titled, "Truth From the Earth." Presented at the Hill Cumorah during the July conference that year, its one performance was witnessed by five thousand people.

This success motivated another period of planning and writing which developed the latest work, "America's Witness For Christ." Here, with a portrayal of the Book of Mormon's major theme, mission authorities feel they have a near approach to the desired ideal for presentation year after year.

Production of the Cumorah pageants has been accomplished by the intensive work of a volunteer staff and cast, composed of missionaries and local Church members. Selected according to their aptitudes for particular activities, they serve freely and loyally, as actors, musicians, stage hands, electricians, or ushers.

Through radio and the press, people in western New York have been made aware of Cumorah as a Mormon historic spot and have come to expect the inspiring presentations there each July. The rising barometer of their interest, indicated by increasing attendance from year to year, demonstrates a positive response to the plan of pageantry.

Under direction of Frank Evans, new mission president in the Eastern States, preparations are already going forward for next year's event. A recently completed concrete stage and amphitheater, provided by the Presiding Bishopric, will give more adequate facilities than before at the historic hill.

So, with widening influence, Cumorah's pageant will thrill its audiences again next summer. Latter-day Saints who view it will recall Isaiah's declaration to Israel: "And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust."

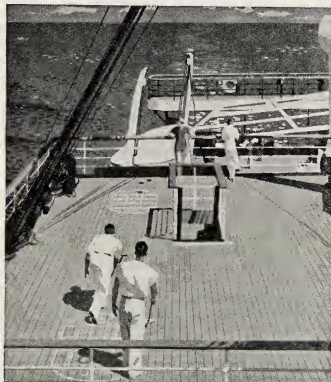
But there is a new accent in that voice from the past. Eloquent now with poetry, drama, and music, the Book of Mormon proclaims its solemn message of a new "Witness for Christ."

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On the Book Rack

U. S. SOLDIERS INVADE UTAH
(E. Cecil McGavin, Meador
Publishing Company, Boston,
1937. 299 pages. \$2.00.)

THE AUTHOR of this volume is a grandson of one of the soldiers who "invaded" Utah with "Johnston's Army"—more properly "Buchanan's Army"—which soldier came to Utah in 1857 to make war upon the Mormons, but remained to accept their faith and to marry and cherish one of their daughters. This romantic background adds intimate color to a story which, even though it were stripped of all but the unvarnished facts, would yet need no added coloring.

A valuable historical contribution has here been made both to the records of the Church and the nation. The book is heavily documented and quotes freely from the journals and communications of government, army, and Church leaders. Material is selected both for human interest and historical weight and is well put together in an intense story of an expedition that was organized to quell a rebellion that never existed and which cost the government an estimated fourteen to forty million dollars at a time when it could ill afford financial draining. The result was that President James Buchanan's "unpopular name was destined to echo in the corridors of memory as an impious, conniving vote-seeker, eager to make war upon the Saints for the promotion of his own selfish ends."

It is a singular and noteworthy fact that most of the soldiers of fortune—officers and men included—who came to make war upon the loyal, law-abiding, peace-loving citizens of Utah for a supposed insurrection which existed only in the minds of lying politicians, later revolted against the Union they feigned to serve, and joined the cause of the Confederacy in the Civil War. History plays queer tricks! Every reader will enjoy this intense story. It makes the imagination of fiction seem to be a thing amemic.

—R. L. E.

THE ART OF GOING TO COLLEGE
(J. Franklin Messinger, Thomas Y. Crowell Co., New York, 1937.
127 pages. \$1.25.)

WRITTEN directly to college students, this book analyzes the college situation and what is to result from attendance at college. The first chapter deals with the reasons for going to college; the second with ways of increasing the efficiency of study; the third, fourth, and fifth with the ability to project one's self into the future through considering the needs of the world and the studies which will best suit each need.

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The analytical soundness of the book recommends it for the careful reading of adults who have already passed through their schooling experiences. Chapter VIII on "The Educated Man" offers suggestions which are decidedly worth placing conspicuously where they will act as a constant stimulus.

The author obtained his doctorate from Columbia in 1903. For four years he served as a member of the faculty of the State Teachers' College at Farmville, Virginia; for eleven years, as head of the department of education and director of the summer school at the University of Vermont; for the past seventeen years, he has acted as dean of the school of education and director of the summer school at the University of Idaho, at Moscow, Idaho, where he makes his home.—M. C. J.

HAVE YOU READ ALL THE PULITZER PRIZE WINNERS?

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History: The Flowering of New England, VanWyck Brooks.

Biography: Hamilton Fish, the Inner History of the Grant Administration, Allan Nevins.

Poetry: A Further Range—Robert Frost.

SPEAK! READ! WRITE!

(Elizabeth Crowe Hannum, Little, Brown, and Company, Boston, 1935. 492 pages. \$1.50.)

EVERY ONE of us depends on our ability to talk in order to make a livelihood, enjoy friendship, and increase in learning. Most of us have, at some time or another, to write. All of us should be able to read more intelligently than we do. This book, which won the Atlantic prize for a textbook in English, offers valuable help for the student who is actually in school and for the one who, unassisted by the classroom, may be endeavoring to improve.

The exercises which are given following the instructions will prove invaluable for fixing the points made.

—M. C. J.

LYNES TO A POET

By Helen McMahon

GAY as the wings of butterflies
That gleam in the morning sun;
Bright as the veil of argent mist
A whistled dew has spun:

Sweet as the breath of lilac buds
That cling to the breast of dawn
Is the tapestry of dreams I wove
For you to walk upon.

PERKEY, A BIOGRAPHY OF A SKUNK
(Agnes Akin Atkinson, The
Viking Press, New York,
100 pages. \$1.50.)

IN THEIR Southern California home, the Atkinsons are busy restoring the friendliness between man and animals that most surely existed in the Garden of Eden. To most humans, the word, *skunk*, has a connotation decidedly unpleasant; yet, in this book, by word and picture, the author makes her readers feel kindly to this despised animal.

Through the experiences of Perkey as he met the other animals who came to the feeding rock at the home where human beings dwell, children learn to understand and respect the motives behind the actions of our animal friends.

—M. C. J.

WALTER, THE LAZY MOUSE
(Marjorie Flack, Doubleday,
Doran and Company, Inc.,
New York, 1937. \$2.00.)

CLEVER beyond the ordinary run of children's books, *Walter, the Lazy Mouse* will find its most sympathetic listeners and readers under eleven.

Incidentally, those mothers who have difficulty in interesting their children in school will be grateful for the impetus offered by Walter, who because he was so lazy and slow was left behind when his family moved and had to find a new place to live. When he went to the frogs, he decided that he would teach them. To his amazement he discovered that he was all wrong in his teaching and he gladly resumed his own studies so that he could do better when next he essayed to teach.—M. C. J.

BABY ISLAND
(Carol Ryrie Brink, Macmillan
Company, New York, 1937.
172 pages. \$2.00.)

CAROL RYRIE BRINK, author of the Newbery prize winner *Caddie Woodlawn*, has chosen an entirely different setting and plot for her latest book, *Baby Island*. Even with the changed scene, Mrs. Brink writes in her usual entertaining manner.

The story is that of two girls, Mary and Jean Wallace, who embarking to join their parents, were shipwrecked, but not before they had rescued the three Snodgrass children and the Arlington baby. Their experiences on the desert island, their discovery of the man Friday, who turned out to be Mr. Peterkin, and finally their rescue—all make an engrossing tale for girls from the ages of 8 to 12.—M. C. J.

Anthem Series Released

B. Cecil Gates Publishes Musical Work Through Choir Publishing Company, 672 North First West Street, Salt Lake City

THE second Edition of volume I of the Gates Anthem Series has made its appearance. Some omissions have been made and one new anthem by B. Cecil Gates has been added. The first edition of this anthem series was very enthusiastically received and was sold out readily. The book now contains the following numbers: "Behold the Lily," with music by Tracy Y. Cannon. "Calvary," by Rodney—a very splendid four part arrangement by Gates from the popular solo. "A Dream of Paradise," by Gray—another fine arrangement by Gates from the solo form with tenor or soprano solo and four part choir; "O Praise Ye the Lord," by Gates, an anthem much above the average in quality, written for soprano or tenor solo with choir. The part written for tenor or soprano with choir accompaniment is most effective. "O Death, Where Is Thy Sting," by Wilson, is a good Easter anthem taken from Wilson's Easter Cantata, *The Resurrection and the Life*. "Peace, Troubled Soul," is a vocal setting of Rubinstein's Melody in F. While there are some objections to the use of instrumental selections in vocal settings, this one seems to be well liked. "See How the Morning Sun," by Zeiner, is a simple, hymn-like anthem of fine quality with one part given over to a tenor or soprano solo with choir accompaniment. "To Him Who Rules On High," is another vocal setting of an instrumental selection—"The Angels' Serenade," of Braga. This number is effective. "Welcome Home," by Gates, a simple anthem more or less sentimental in mood. "Rejoice the Lord Is King," by Parker, is a vigorous hymn of definite worth.

The various numbers of the collection are well within the ability of the average choir to perform.

"The Lord's Prayer," a musical setting by B. Cecil Gates is also announced. It appears for solo voice with violin obligato in the high, medium, and low keys. In octavo form a mixed voice arrangement is published. This particular number is one of the best compositions of Mr. Gates. It has been used by the Tabernacle Choir in its broadcasts with unusual success. It is equally as fine as any of the many settings of this text extant.

—J. Spencer Cornwall.

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CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE
COUNCIL OF THE TWELVE—EDITED BY JOSEPH FIELDING SMITH

THE PLACE OF THE PRIESTHOOD QUORUM IN THE CHURCH SECURITY PROGRAM

PRIESTHOOD AS THE "PHYSICIANS OF THE SICK"

RECENTLY inquiry was made of one of our regional work directors as to the problems he was facing in coordinating the efforts of the stake and ward work directors within the region through an employment bureau. He began his letter by presenting a picture in which the members of the Priesthood are represented as physicians sitting in council to diagnose the troubles of a sick patient. The following is a quotation in part from his letter, "These are now sitting in conference in the operation arena, discussing the disease that afflicts the Church body economic, the body social, and the body spiritual which lies before them. The final diagnosis is that the patient is suffering from insecurity in various forms, the principal cause of which is unemployment. Because of the error in diagnosis, the patient fails to respond to treatment; he is being treated for the symptom instead of for the disease. His real affliction is stiff-neckedness and worldliness upon the part of the fortunate; apathy and unwillingness to assume under the banner of the Lord Jesus the responsibility of Priesthood Quorum presidency and membership; failure to live the Golden Rule and to carry out the second great commandment in any of its humble, practical and Christ-like requirements."

He then proceeds to describe the lack of team-work on the part of Priesthood Quorums in carrying out the purposes of the Church Security Program, and then closes with this significant statement, "It must surely be apparent to all that every step the unemployed person takes away from the circle of his quorum, carries him that much further from the possibility of employment, and of bringing about the grand and fundamental purposes of our Heavenly Father, for the spiritual salvation of himself and his Quorum members. Specifically, I recommend that every Priesthood quorum make a survey of the phase of business and kind of employment engaged in by every member of the quorum, and that every member carry in his pocket at all times a card showing the names, addresses, and telephone numbers, and capabilities of every unemployed member of his quorum, so that at a moment's notice the unemployed person can be contacted when a job opportunity presents itself."

PRIESTHOOD A POWER IN PRACTICAL MATTERS

The more we begin to understand the problems of the Church Security Pro-

gram the more do we realize that the solution of these problems will be found when Priesthood quorums begin to function as such in the solution of the problems of its members.

No doubt President Brigham Young had this in mind when he made the following declaration:

If men are ruled by the power, principles, and righteousness of the Priesthood, they will find themselves in possession of all the wisdom they need to meet every emergency of this changing existence and all they require to conquer the world, the flesh and the devil. Let us rise up in strength and power of His Eternal Priesthood and command every power, every pulse of our natures to be subject to the law of God and Truth.—Journal of Discourses, Vol. 9, page 257.

The Lord has given us something by way of revelation to point out our individual responsibility in these matters.

For behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. (Doc. and Cov. 58:26-29.)

Who am I, saith the Lord, that have promised and have not fulfilled?

I command and men obey not; I revoke and they receive not the blessing.

Then they say in their hearts: This is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above. (Doc. and Cov. 58:31-33.)

Fortunately, there are many quorums of the Priesthood who did not need to be "commanded" to set about on their own initiative and to enter into this program with great energy and intelligence. But now, through the mouthpiece of the Lord, all Priesthood quorums are being "commanded" to marshal their forces and, under the spirit and power of the Priesthood, to see to it that every person who is in distress is assisted by his quorum to become self-sustaining.

RELATIONSHIP OF WARD EMPLOYMENT COMMITTEE TO PRIESTHOOD QUORUMS

The Church Security Plan describes a Ward Employment Committee. This committee brings together a member of the bishopric as chairman, a representative of each of the Melchizedek Priesthood quorums, a representative of the adult Aaronic Priesthood of the ward, with the ward Relief Society

President, and a ward work director, and a Relief Society work director. The chief responsibility of this committee is to investigate the problems of each needy family in distress and to counsel together as to the solution of these individual family problems.

It has been advised that the work director be delegated the authority to be the active chairman of this committee, so that in the event a member of the bishopric is otherwise engaged this work will not be hampered. This committee should stimulate the Priesthood quorums to action in behalf of their distressed members and to seek ways and means of bringing about a permanent solution of these problems.

In a recent quarterly conference the president of the stake announced that he should like to have an interview with the presidents of the Seventies quorum of that stake, and also an interview with the presidency of the first quorum of Elders of that stake. He stated that applications had been received from a member of each of these quorums asking for assistance, and he desired that these Priesthood quorums consider the problems of these individuals, and to see whether or not the quorum might assist them in the solution of their problems, and that in the event the quorums, after they had done all they could, needed further assistance in working out a solution that the quorum presidency were to report the same to the stake security committee, to see what might be done then to take care of the whole matter.

This procedure suggests the perfect relationship of the work of the Priesthood quorum in the Church Security Program with ward and stake committees.

EXAMPLES OF WHAT PRIESTHOOD QUORUMS CAN DO

In one stake of the Church a member of a quorum of Seventy was losing his home because of unemployment. He was a tailor by trade. A lien on his tailoring equipment, to the amount of \$130.00, had to be paid before the end of a 30-day period to prevent the same being taken over by the company holding his note. Members of the quorum studied the matter, organized a pressing club, and sold memberships in the amount of \$5.00 and \$10.00 to each member of the quorum, and raised sufficient money therefrom to pay the note for \$130.00, and then as quorum members solicited, from among their friends and through their families, work to be supplied to their distressed brother, until after less than one year of such activity, this fellow quorum member has been so installed in his business that he is making an average monthly income, after all expenses are paid, of

\$200.00 a month. His home has been saved, and the quorum of the Priesthood are on the alert to discover other such problems to solve.

In another stake of the Church, a Priesthood quorum was presented with a most serious problem, due to the untimely death of a member of their quorum, 41 years of age, simultaneously with the death of his wife, leaving a family of six orphaned children, and doctor's, druggist's, and funeral bills, amounting to over \$700.00. The president of the stake counseled with the presidents of this Seventies quorum, and they set about to find the solution of the problem which seemed almost an impossible obstacle. On the day the double funeral service was held for the father and mother, through the efforts of the presidents of this quorum, the bills for all expenses incurred were handed to the stake president, marked "paid in full," and the information given that the oldest son of the family, aged 18, who was a student bookkeeper at Brigham Young University had been placed in a job as bookkeeper with a creamery company located in that community, at a salary sufficient to provide for the needs of the family, and that a widow of a former member of the quorum who was having a struggle to maintain herself, had been placed in the home to mother this little family, and to take care of their needs.

Then, still another quorum, although they found no distressed members in their quorum, decided to plant a 10-acre farm through the voluntary efforts of the members of that quorum. They set a day to plow and to plant, their wives turning the whole affair into somewhat of a picnic by supplying the meal for their husbands at lunch time. The proceeds from this farm will be turned over as a donation to the Church Security Program, the produce to be used wherever needed, within the stake, within the region, or elsewhere within the Church. At the conclusion of their project, word reached them that a widow, with a family of boys and some girls, had arrived from another stake some distance away to take over a farm of 40 acres she had acquired on a trade for the equity she had in a large farm, but which she was losing because of the heavy indebtedness that she was unable to pay. She had no equipment, no seed, and no money. A committee of this active quorum waited on the family, and proffered the assistance of the quorum to help her solve her problem. With tears in her eyes she accepted their proffer, and another day was appointed, and again the members of the quorum turned out with their equipment. The 40 acres were plowed and planted that day and the few succeeding days, and at the end of the first week after her arrival, this fine courageous mother faced a year with a farm all planted and with the assurance from the members of that quorum that they would supply sufficient work to the boys in

her family who were old enough to work, on their own farms, to provide for the necessities of the home until the harvest in the fall could be realized, and also the assurance that the quorum would stand by her and take care of the harvest when it was ready.

These incidents are but typical of the good that is being accomplished under the urge of the Church Security Program and is prophetic of the good that can be accomplished where Priesthood Quorums put forth every effort within their power in the solution of the problems of their quorum members.

CONCLUSION

Every quorum of the Priesthood should have a project of its own, under the supervision of the ward or stake work director and the ward bishopric, the nature of the project having been approved by the ward employment committee and the stake security committee. Such projects should have for their objective, the taking

care of those within their quorum first, and then the supplying of material assistance to those elsewhere who may not be so favored. Assistance in building homes, aiding in the cultivation of farms, saving of mortgaged homes from foreclosure, counseling with quorum members who need wisdom and direction from those more experienced, all these and many other matters are practical applications of the Gospel of Jesus Christ that will be made when Priesthood quorums sense their responsibility to the members of their quorum, and when they come to realize the full meaning of the word of the Lord that:

Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness:

For the power is in them wherein they are agents within themselves. And inasmuch as men do good they shall in nowise lose their reward. (Doc. & Cov. 58:27, 28.)

—Harold B. Lee.

MONTHLY REPORT OF THE L. D. S. STAKE MISSIONS

*Made by The First Council of the Seventy to The Council of the Twelve Apostles
For the Month of July, 1937*

MISSIONARY ACTIVITIES

1. Evenings or part days spent in missionary work	4,529
2. Hours spent in missionary work	10,243
3. Number of calls made while tracting	8,167
4. Number of first invitations in while tracting	2,776
5. Number of revisits	2,521
6. Number of Gospel conversations	8,681
7. Number of standard Church works distributed	391
8. Number of other books distributed	585
9. Number of tracts and pamphlets distributed	15,247
10. Number of Books of Mormon sold	95
11. Number of hall meetings held	199
12. Number of cottage meetings held	493
13. Number of cottage and hall meetings attended	2,113
14. Number of investigators present at cottage and hall meetings	2,111
15. Number of baptisms as a result of missionary work	85
16. Number of inactive members of the Church brought into activity through stake missionary service during the month	130

ADDITIONAL INFORMATION

Number of stakes in the Church	118
Number of stake missions organized	113

MISSIONARIES ACTIVELY ENGAGED

Number of stakes reporting	89
Number of districts	294
Elders	236
Seventies	838
Seventies	*31
High Priests	200
Women	213
Total	1,568

*We assume these are Seventies; the information was not furnished.

SPECIAL ITEMS OF INTEREST

Interviews were held in the office of the First Council with 10 Stake Presidents, Stake Mission Presidents, and Stake Mission Secretaries during the month of July.

Visits in connection with Stake missionary work were made by members of the First Council to nine Stakes during the month of July.

The First Council of the Seventy,
By Rulon S. Wells.

August 31, 1937

The 20th Quorum of Seventy, located in Wasatch Stake, upon hearing of the accident which occurred to one of their quorum members, namely the breaking of his leg, all united to do his farm work for him until his limb was completely recovered. They irrigated his land, cultivated his crops, and harvested his lucerne and grain. This man and his family are thrilled and very grateful for what was done for them and the community as a whole is speaking of the splendid work of this Quorum.

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPIC—EDITED BY JOHN D. GILES

SIX MONTHS' REPORT SHOWS GRATIFYING PROGRESS

THE REPORT of Aaronic Priesthood activity for the first six months of 1937 shows gratifying progress and increases over the corresponding report of 1936.

An outstanding feature of the report shows 9,882 members of the Aaronic Priesthood under 20 years of age acting as ward teachers. This is not only a record figure for this activity and closely approaches the standard set by the Presiding Bishopric, but it also shows an unprecedented increase during the past year.

A new high record is also shown in the number of wards with Quorum supervisors, there being 951 wards as compared with 917 in 1936.

Visits of Stake Committeemen to wards are the highest on record, 3,213 visits being made in the six months as compared with 4,495 for the entire year of 1936.

Attendance of Quorum Supervisors increased from 68% to 72%. Average attendance for the Utah Stakes was 38%, for Idaho 36%, for other stakes 29%, with an average for the Church of 34%. This is a decrease from 36% in 1936.

LEADING STAKES IN AARONIC PRIESTHOOD ACTIVITY

A summary of the reports for the first six months of 1937 shows the following stakes as leaders in the various activities of Aaronic Priesthood:

Total rating, which includes all activities:

East Jordan, 86%; Ogden, 86%; Cache, 85%; Morgan, 85%; Pioneer, 85%; Timpanogos, 85%.

Assignments filled:

Pioneer, 17,984; Grant, 9,547; Utah, 9,438; Granite, 9,235; Los Angeles, 9,222; Ogden, 9,150; Wells, 9,012.

Average attendance at Quorum Meetings:

Highland, 57%; Logan, 57%; Granite, 56%; Juarez, 55%; per cent filling assignments: Long Beach, 94%; Juarez, 91%; Taylor, 90%; Big Horn, 88%; Nevada, 87%.

Number under 20 acting as ward teachers:

Ogden, 242; St. Joseph, 214; Rexburg, 209.

ADULT AARONIC PRIESTHOOD GAINS

The six months' report for 1937 shows outstanding progress in Adult Aaronic Priesthood work in an increasing number of stakes as compared with 1936. A summary showing the leading stakes in the various activities is as follows:

Total ratings, including all adult activities: New York, 57%; Oahu, 57%; Cache, 52%; Pioneer, 52%; Pasadena, 52%; San Francisco, 51%; Grant, 50%.

Adults filling assignments: San Francisco, 486; Pioneer, 466; Logan, 462; Maricopa, 431; Salt Lake, 404.

Adults acting as ward teachers: Hyrum, 61; Logan, 42; Salt Lake, 47; Duchesne, 40; Woodruff, 36.

10,226 assignments were filled in the six months by adults. 1,250 are ward teachers. The rating in adult work for the Church increased from 23% in 1936, to 25% in 1937. 171 wards are now conducting adult classes and 182 wards have adult supervisors. 126 Stake Supervisors have been appointed.

AARONIC PRIESTHOOD ENDS ACTIVE OUTDOOR SEASON

AN OUTDOOR season marked by Church-wide activity on the part of Aaronic Priesthood quorums and which indicates increasing interest in this important work has closed with the opening of school and the resumption of indoor programs.

The pilgrimage of the Mt. Ogden group was over the Mormon Pioneer Trail. They were piloted by Elder George Albert Smith of the Council of the Twelve Apostles, and president of the Utah Pioneer Trails and Landmarks Association, and Elder Antoine R. Ivins of the First Council of Seventy. The tour included Little Mountain, President Brigham Young's Camp in Emigration Canyon, and 'This is the Place' monument. Three hundred of the six hundred Aaronic Priesthood members of the stake participated. Elder Olin H. Ririe, Chairman of the Stake Aaronic Priesthood Committee, was in charge. The Ogden 18th Ward Aaronic Priesthood chorus furnished musical programs at several historic places.

In California, Pasadena and San Bernardino Stakes joined in erecting a monument in Cajon Canyon where Mormon Pioneers entered the San Bernardino valley in 1851 to establish the city of the same name. Two hundred participated.

Each quorum took six stones from its home community which were used to face the monument. Members of the pilgrimage climbed the mountain to the point where the pioneers let their wagons down over the cliffs by means of a huge chain attached to an oak tree. The tree which is still alive was the center of interest.

Alberta and Taylor stakes joined in the erection of a monument on the boundary line between the United States and the Dominion of Canada at the point where the pioneers crossed the line to establish the first Mormon settlements in Canada. The monument was unveiled June 19 in the presence of 300 members of the Aaronic Priesthood and others.

The flags of both countries were unfurled as part of the unveiling ceremony.

mony and one verse each of "God Save The King" and "America," was sung. Presidents Edward J. Wood of Alberta Stake and T. George Wood of Taylor Stake and H. S. Allen, former President of both Alberta and Taylor stakes participated in the pilgrimage.

Sublette Canyon in the mountains west of Malta in Raft River Stake was the site chosen for the five-stake pilgrimage of Cassia, Burley, Twin Falls, Minidoka, and Raft River Stakes Aaronic Priesthood. Two baptisms were performed in Sublette Creek and a pageant portraying the Restoration was presented. The program suggested by the Presiding Bishopric for the pilgrimage was carried out. Six hundred boys with their stake and ward leaders attended.

Probably the largest gathering of the season was that of Idaho Falls, North Idaho Falls, Rigby, and Shelley Stakes at the site of the new Temple on the banks of the Snake River north of Idaho Falls. Approximately fifteen hundred were present.

The program included exercises suggested for the Church-wide observance of Aaronic Priesthood day, a sports program, and an Indian Teepee bonfire for each of the four stakes. Shelley Stake with 43% of its members present was awarded a beautiful plaque for the largest per cent of attendance of Aaronic Priesthood members. Several baptisms were performed in Snake River, including that of two adult converts.

A mountain pass on the Mormon Battalion Trail, forty-five miles west of Tucson, Arizona, where the Battalion camped about December 19, 1846, after leaving Tucson for Los Angeles, was marked with an appropriate monument by the Aaronic Priesthood of Mesa Third Ward of Maricopa Stake. This is the third of a series of markers placed along this historic trail by the same group.

The Adult Aaronic Priesthood was well represented in summer activities. Probably the outstanding event for that group was the "Jamboree" of the Salt Lake Stake. In celebration of its organization as the first Adult Aaronic Priesthood group in the Church, an elaborate social was conducted in the 19th Ward Recreation Hall on June 24. Every adult member in the stake was visited and invited to attend. The celebration was signalized by the announcement that an adult organization had been formed in each of the thirteen wards of the stake.

During the month of May, 105 adult members in Salt Lake Stake participated in the activity program outlined by the Presiding Bishopric. Elder Leo Robinson, chairman of the stake committee was in charge of the arrangements.



WARD TEACHER'S MESSAGE, NOV., 1937

SALVATION FOR THE DEAD

PRESIDENT JOSEPH SMITH said: "The greatest responsibility in this world that has been laid upon us is to seek after our dead."

In the Doctrine and Covenants, Section 128, Verse 18, we read: "It is sufficient to know . . . that the earth will be smitten with a curse unless there is a welding link of some kind or other between the fathers and the children on some subject or other, and behold what is that subject? It is baptism for the dead; for we without them cannot be made perfect, neither can they without us be made perfect."

Our Church has provided seven beautiful temples in which ordinances for our dead ancestors can be carried on. The ordinances performed in these holy houses now mount into the millions. But much remains to be done.

Every member of the Church who is able to do so should do some temple work. This great responsibility cannot be neglected with impunity. Those who are not worthy and who are unable to meet the requirements for recommendation to the House of the Lord, should strive to become worthy at the earliest possible date.

Our lives are short. While we are here we should make every effort to do our full duty to those who have been denied the privilege of doing this work for themselves.

Interest in genealogical work is increasing with great rapidity throughout the world. Many records heretofore unavailable are now being opened unto us. No family with a genuine desire to seek after its dead is now denied that privilege.

The Lord has opened and is continuing to open the way. We have been commanded to do this work. Members of the Church everywhere should engage in it to the extent of their ability. Those who live at places too remote from temples to visit them in person, should carry on their genealogical work and either arrange through the proper channels (the local genealogical committee) to have work done as their means will permit or to prepare their records for the time when they themselves can go to one of the temples.

receiving or rejecting the Gospel and its ordinances. God has graciously made provision through the Gospel that such shall be the case. We read in Romans 5:13: "For until the law, sin was in the world; but sin is not imputed when there is no law." And in 2 Nephi 9:25, we read as follows: "Wherefore, he has given a law; and where there is no law given there is no punishment; and where there is no punishment there is no condemnation; and where there is no condemnation the mercies of the Holy One of Israel have claim upon them, because of the atonement; for they are delivered by the power of him."

Those who have died without having heard the Gospel taught will have it taught to them in the spirit world. The ordinances necessary to their salvation will be administered to them vicariously in the temples of the Lord, which are built for that purpose. This temple work for the dead is carried on at a tremendous cost to the Church and to its members both in money and effort.

The Gospel to be preached in the spirit world and its ordinances to be administered for the dead here in the flesh are not new doctrines to readers of the scriptures. We read in 1 Peter 3:18-19: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison." Also 1 Peter 4:6, "For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

Dummelow's Commentary on the Bible, page 1046, commenting on 1 Peter 3:18-20, says: "The whole passage clearly means that Christ as a Spirit, preached to certain spirits who had been disobedient to the end of their earthly life. This preaching took place between his death and resurrection, and its purpose was that by hearing the Gospel these men might have an opportunity of repentance."

The growth of the work in the temples has been much more rapid of recent years than formerly. For many years after the Salt Lake Temple was dedicated, but one session of endowments was held each day, and but three days each week. At present six sessions are held each day on five days of each week. There has been a corresponding increase in numbers of other ordinances performed. The other temples have made a similar growth in sessions held and ordinances performed.

The Genealogical Society of Utah has done much, and perhaps the major part, in the stimulation of the work among the people both in genealogical research and temple work.

WARD TEACHING DURING JULY

FIVE STAKES: Juarez, Los Angeles, Bear Lake, Oneida, and Franklin report 100% of Ward Teachers Visits for July. Three other stakes: Long Beach, 99%; Big Horn, 98%; and Weber, 95%; were near the honor roll. The average for the Church was 55%. With the coming of the winter season this should be materially increased and homes visited regularly each month in all wards, where it is at all possible.

THE IMPORTANCE OF TEMPLE WORK

ON THE 3rd of April, 1836, a veritable Pentecost was had in Kirtland Temple. It was on that occasion that Elijah the Prophet appeared to Joseph Smith and Oliver Cowdery and conferred the keys of the turning of the hearts of the fathers to their children, and the hearts of the children to their fathers, saying: "Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at your doors." From that time, the spirit of Elijah moved upon the hearts and minds of men and women throughout the world, causing them to seek after their dead ancestors by genealogical research and to make family histories. Genealogical libraries sprang up in large numbers in this and

other countries. The Latter-day Saints have access to these libraries in their genealogical search for their kindred dead.

The Church has established a genealogical library in Salt Lake City where thousands of volumes of genealogical histories are made accessible to the Saints. Genealogical research work and temple work go hand in hand, and since certain genealogical data concerning the dead by which they may be identified are necessary before temple work can be done for them, it follows that the genealogical work is on a par in importance with the temple work, and in both is seen the spirit of Elijah.

The Gospel of Jesus Christ is the prescribed law by which all men are to be judged and by it to be condemned or justified according to merit. Justice demands, therefore, that all men shall have the privilege of learning and of



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WHY THE "GOLDEN THREAD" OF RELIGION?

By Dr. Milton R. Hunter

(Assistant Director
Logan Institute of Religion).

MEN in their worship of Deity have maintained certain beliefs and have performed certain ceremonials that are seen in many religions regardless of the country or the century to which the worshippers belong. The peoples of Greece, Italy, Egypt, Palestine, Mesopotamia, and India, as well as the aborigines of America, had similar rituals and creeds. Scholars have marveled over this "golden thread," this trace of similarity, which can be followed throughout the religious history of man.

Among the world-wide concepts are: a belief in a golden age in the past and a Utopia in the future; a belief in a Messiah and the virgin birth of savior-gods; a belief in an overruling power or Deity, a belief in demons, immortality, sin, rewards, punishments, and in the efficacy of baptism and of eucharist. Examples of the first four give evidence that there has been a "golden thread" of religion.

Long before the time of Christ, the Hebrews recorded a golden age in their story of the Garden of Eden. Hesiod, an early Greek, wrote also of a time when men and animals spoke the same language and lived at peace. Pindar wrote about the Islands of the Blessed "where the good lead a blameless, tearless life." The Persians believed in a Garden of Eden, while the Egyptians recorded a former golden age under the god Ra.

The idea was also prevalent in ancient times that in the future another Utopia would be established. Isaiah spoke of the time when "the cow and the bear shall feed, their young ones shall lie down together; and the lion shall eat straw like the ox." (Mormons call this Utopia the millennium).

This new age of happiness was to be introduced by a savior. The Jews were not the only people expecting a Messiah, for numerous pagans cherished the same hope. All of the religious sects of the Roman world either claimed one of the gods they worshipped to be a savior-god or were looking for a Messiah to come.

All of the mystery-cults—the main pagan religions during the early Christian era—had savior-gods. "Osiris [an Egyptian god] was claimed to be the Savior of the world, both in his life and death." The Persian Mithra had been proclaimed a mediator between God and man—a savior.

There is ample proof of the "golden thread," but why does it exist? What are the theories which explain its presence?

So similar were many of the pagan practices to those of early Christianity that Justin Martyr, about 150 A. D., after describing the Lord's Supper as given in the Gospels, remarked: "The wicked devils had imitated [it] in the mysteries of Mithra, commanding the same thing to be done." Tertullian stated that "the devil by the mysteries of his idols imitates even the main part of the divine mysteries. . . . He baptizes his worshippers in water and makes them believe that this purifies them from their crimes." Thirteen hundred years later, Las Casas (1474-1566), observing that the ceremonies of the Indians closely resembled those of the Christians, concluded that the devil had arrived in America ahead of the Christians and implanted many teachings in the minds of the natives closely akin to Christianity. This theory of inspiration of the devil is rejected by most modern thinkers, while other ideas have been suggested.

Certain scholars maintain that religious rituals and beliefs developed gradually as men evolved from savagery to civilization. However, sufficient allowance must be made for a certain amount of religious syncretism that would naturally result from various races coming into contact with each other.

Considering the differences in climate, geographical setting, and social environment in which men live, there seem to be deeper underlying causes (other than chance in connection with mental development of races) for the "golden thread" of religion. There are five factors which, in the opinion of the author, have contributed to similarities in world religions.

Mortal life is a continuation of pre-existent development. Therefore, men possess eternal innate understanding. Under this theory people's natural environments here, coupled with their pre-

mortal development, tend to help regulate their religious responses. Thus Mormons and Hebrews react religiously quite similarly, all other things being equal. The same is true with the less civilized peoples throughout the world.

When man was first placed on earth, God revealed to him the plan of salvation. Gradually, as man drew farther from his Heavenly Parents through sin and ignorance, the truths were corrupted and changed; yet a resemblance to the original revelation persisted. At various times God renewed man's knowledge of truth by revelations to His prophets. Only those individuals or races who continued in harmony with Deity were able to draw divine verities from above. This theory maintains that all religions had a common origin, that apostasies have diverted the truths, yet leaving enough verity in paganism to give it a resemblance to the teachings of the Master. This helps to account for the American Indians having similar rituals and beliefs to the Christians in 1492, and, in general, for the "golden thread" of religion.

One of the important factors in causing beliefs and rituals to be similar is the fact that people hand down their customs to their children, and they in turn to their children. In such a thing as religion—being looked upon as sacred—the fundamentals carry on from one generation to another. Also, peoples of different countries in their social contacts borrow rituals from each other. During several periods of history conditions have favored the spread of certain beliefs throughout the world. Thus, religious syncretism, environment, and social inheritance help to explain the topic under discussion.

Another reason for like factors in religions is that men have been able to find truth through obedience to law. Everything is governed eternally by law. "There is a law irrevocably decreed in heaven before the foundation of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to the law upon which it is predicated." This revelation refers to the laws of heaven, of earth, of nature, of science, of health and of brotherhood. They are God's spiritual laws (D. & C. 29:34-35). He became God and reached His great state of under-

(Concluded on page 653)

Mutual Messages

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Executives

TO SECRETARIES FROM SECRETARIES

"THE IMPORTANCE OF KEEPING RECORDS AND MINUTES STRICTLY UP TO DATE"

TALK given in the Secretaries' Department, June Conference, 1937, by A. J. Powell, Secretary of the Montpelier Stake, Y. M. M. I. A.

When you and I accepted the position as secretary to a Mutual organization, it fell upon us to do a good job of it. The responsibility has been offered us, we have accepted it, and now it is up to us to be an active and accurate part of the organization. Many problems come up in the board meetings relative to conditions in some ward of the stake. The problem is discussed in the board meeting and a solution to the problem is discovered and a decision is made. If you and I are the ones doing as we must do, we have an accurate account of the meeting, with our minutes showing exactly what happened at that meeting. Many things are taken up in board meetings and all these things should be kept strictly up to date.

It is the custom of our General Boards to visit us at times throughout the year and at such times the members visiting leave us much information concerning the work of the Mutual for the year. Much information is gathered by ear by those attending, but it is for us to put in writing the instructions received so that we or any one else may go to the records.

All stakes at times during the year call for some special reports to be filled out by ward secretaries. Very often the value of these reports is lost because the stake secretary does not compile the information so that it is readily available to those interested. Let your own records and minutes serve as an example to those with whom you are working.

Let us follow this business of reports from the ward secretary to the stake secretary, and finally to the general secretary. The ward secretary compiles his or her information at the end of the month and sends the report on to the stake secretary. Here is the beginning of something and the exactness of this report cannot be over-emphasized. To be of any value to the stake secretary and eventually to the general secretary, the facts presented must be exact and strictly up to date. The ward boards could and do make use of these reports in surveying the success and failure of the past month. The stake secretary receives the reports from the wards and com-

piles them for his information and for that of the board members. The visits, the planning, almost the entire work of the board is brought about as a result of the information given on these report forms. If the information given is strictly up to date and accurate, much good can be done by the stake board in commending those wards successful in various phases of the Mutual program and devising suggestions for wards not successful. This information is passed on to our general secretaries in Salt Lake City, and they present the compiled information to the General Boards. Through what we hope is an accurate picture of things, our General Boards are able to feel the pulse of this great Mutual organization and prescribe for our ills information of the Mutual program for the approaching year. Truly, it is an important job of keeping "Records and Minutes Strictly Up to Date."

THE STORY CLINIC, OCTOBER 5TH ASSEMBLY PROGRAM

BEFORE this announcement reaches the field, executives of the various wards will have received the story which is spoken of on page 66 of "The M. I. A. Executive Guide and Community Handbook." We are announcing it here also in order that the membership of the M. I. A. will know that on October 5 and the succeeding Tuesday evenings a continued story will be told which, it is to be hoped, will be of interest especially to the younger members of the M. I. A.

The name of the story selected for this purpose is "Lives That Part and Meet Again," by Harrison R. Merrill. However, other stories have been named in the circular which have gone to the field and some other story may be selected if the story-teller prefers for any reason not to use the one suggested.

The object of this part on the program is to build up as much interest as possible in the installment used on October 5th in order that the M. I. A. membership may be sufficiently interested in the yarn to return to Mutual for more and to give the story-tellers of the Church practice in creating climaxes which will carry over to their listeners.

The good story-teller is very much aware of his suspense and climaxes, knowing that the interest of a story lies in these two fields. Those who are selected to take part in this story clinic should prepare very carefully and should rehearse, as suggested in picture 7 on page 68 of the "Executive Guide."

"MY METHOD OF GETTING MONTHLY REPORTS IN-ON TIME"

TALK given to Secretaries at the June Conference, 1937, by Fern Simmons, Y. W. M. I. A. Supervisor of the California Mission.

We are privileged to have in our mission, to date, approximately forty Mutual organizations.

The territory of the California Mission extends throughout the states of Arizona, Nevada, and California. Because of these scattered conditions we have found it quite difficult to contact our co-workers personally and give them the help that they so appreciate and need.

The solution to our problem of bringing them all together has been and is our Mission Mutual paper, the *Mutual Director*. We feel that it has been responsible to a large extent for the success of our Mutual Activities this year. This bulletin contains interesting news items and socials that are sent to us each month by the branch Mutual news reporters. Many clever ideas have been passed on to other branches through the news. Each month we convey to our officers and teachers what special information we have for them through the *Director*. By this method we have saved the time and expense of corresponding personally with all our workers. We also have a page for the M Men sports, one for *The Improvement Era* reports, a personal page for the Young Women, and pages for the efficiency reports of both the Young Men and the Young Women.

The method we use in the California Mission in obtaining our reports each month has proved successful. We have established a hundred point system in grading the activities of our organizations. Although the table of percentage is the same for both the Young Men and Young Women, Elder Romney and I have recorded our results on separate pages in the *Director*. We have found that this small degree of competition between the Young Men and Women has been a good stimulus for them both. Following is the table of percentage that we use in this grading.

1. 7 o'clock officers' meetings each Mutual night—10%.
2. Monthly officers and teachers Union Meet—10%.
3. Have you commenced meetings on time—10%.
4. Did you present the monthly Conjoint Meet—10%.
5. Has the M. I. A. reporter submitted his report—10%.
6. Have you reached your *Era* quota—10%.
7. Are you up to date in lesson work—10%.
8. Is your organization sufficiently complete—5%.

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9. Will you have your report sent in on time—15%.
10. Have you collected 100% of your Mutual Dues—10%.

A report form with the table of percentages is sent to the secretaries. They grade their own organization and at the end of each month, when they send in the regular monthly report mailed out by the General Board, they also send in their graded efficiency report. A comparative report of the Branches is published in the Mutual paper each month for all to see. They can thereby tell just how they stand in comparison with their neighbor. We also have an honor roll which shows the efficiency of the secretaries in sending in their reports.

To encourage our secretaries to compile their historical sketches, we have requested them to send us a copy of their sketches when completed. We are compiling them for an office record. The San Diego district secretaries in California have found this work so interesting, they have formed a special committee to gather information. They are now compiling a District Annual, or Treasures of Truth. They have collected information about the first M. I. A. president in the state of California, the first mission president, auxiliary heads of the Mission, and also pictures and information of all the interesting events and folk who have helped to establish the Mutual and make it a success in California.

Adults

Axel A. Madsen and Emily C. Adams, Chairmen;
Richard L. Evans, Dr. L. A. Stevenson, Grace C. Nealen, Laura P. Nicholson, Aurelia Bennion.

THE YEAR'S COURSE OF STUDY —SCIENCE, TRADITION, AND THE BOOK OF MORMON

OUT OF a vast amount of study, research, and reference material this original manuscript by Josiah E. Hickman, edited and annotated by Dr. Sidney B. Sperry, presents one of the most colorful stimulants to the discussion of external evidences for the Book of Mormon that has ever been offered to a Church study group. Language, customs, religion, legends, all come in for consideration in the light of archeology and anthropology and in the light of the present living descendants of the ancient inhabitants of America. The editor warns, however, that "those who use the manual are not to assume that materials offered in it are final 'proofs' of the Book of Mormon. In most cases they are offered tentatively and at the most as interesting verifications of the simple story told in the record." (Read carefully the introduction to the course of study.)

No doubt some help will be needed in abbreviations and pronunciation. Dr. Sperry offers the following:

MEANING OF ABBREVIATIONS USED IN THE ADULT M. I. A. MANUAL

The abbreviations of Book of Mormon books are all given in current editions of the Nephite record opposite the very first page of the text of First

Nephi. Teachers and students all ought to get acquainted with the meaning of 1 Ne., Om., Eth., etc.

Books of the Bible are often designated by the usual abbreviations. Anyone should be able to recognize the abbreviations given for the various books in it.

The following abbreviations are also used in the footnotes:

Cf.—Compare.

e. g.—For Example.

f. (ff.)—Following. Thus, pp. 6f. means pages 5 and 6; pp. 6ff. means page 6 and a few pages following.

Ibid.—The same. Refers to the last reference given. Ibid., p. 6 would have reference to the last work mentioned, but on page 6.

Loc. cit.—In the place cited. Thus, Bancroft, loc. cit., would have reference to the very place last cited from Bancroft.

Op. cit.—In the work cited.

Passim.—Here and there.

Viz.—Namely.

PRONUNCIATION OF NAMES IN MANUAL

For pronunciation of Book of Mormon names see "Pronouncing Vocabulary," pages 531-534 in current edition of Book of Mormon.

The pronunciation of some of the harder names (not found in the Book of Mormon) is indicated herewith:

Quetzalcoatl	Kēt-sāl-cō-ā'tl
Teomoxotli	Tē-ō-ā-mō's-tlē
Michoacans	Mē-chō-ā-cā'ns
Xelhua	Sēl-wā
Quiches	Ke'y-chēs
Jicarillas	Hē-kā-rē-yās
Nahua	Nā'-wā
Ixtliuochitl	Ix-tlēl-sō-chē'tl
Ome-tecuhi	O-may-tay-k'ū-lē
Tzacatlipoca	Tēs-kā-tlē-pō-kā
Chibcha	Chē'b-chā

Many names in the manual are Spanish. If a correct pronunciation of these is desired we recommend that a teacher of Spanish be consulted or some returned missionary from Mexico or South America. If in doubt about the pronunciation of a name spell it out to the class.

Every member of the Adult class should have a copy of the course of study, and a scanning of the volume itself, with its opening chapters on alcohol and tobacco, and its stimulating treatment of Book of Mormon evidence in the light of modern scientific research, is the most enthusiastic recommendation for the course that could be given.

The Reading Course Book—*The Return To Religion*, by Dr. Henry C. Link. (See *The Improvement Era*, March, 1937, p. 163.)

Seniors

Dr. L. L. Daines and Charlotte Stewart, Chairmen;
H. R. Merrill, Dr. George H. Hansen, Lucy W.
Smith, Hazel Brockbank, Vida F. Clawson, Polly
R. Hardy.

SENIOR CLASS NOTES

SENIORS, we are off on "The High-road is Progress." We hope every class in the Church has already socialized a bit and has made an effort to see to it that every Senior in the Church has received at least one hearty invitation to join the Mutual and that every one who has attended a class meeting has been cordially received.

Right now is a good time to get going with that winter project—the socializing of the Senior-Age group. We trust that every class had an autumn social and that plans are well under way for some socialization during the month of October.

Those barn dances, those harvest festivals, those autumn hikes and outdoor games all call for attention "when the frost is on the punkin, and the fodder's in the shock." Remember, if you don't know your Senior neighbor and like him, you're not yet acquainted fully with the Senior program.

The Senior committee of the General Board will be more than pleased to know something of your activities. Drop a card occasionally to Mrs. Polly Hardy, Y. W. M. I. A. office, 40 North Main Street, Salt Lake City, and tell her what you did or even what you are going to do.

NOW THAT evenings are a little cooler, prop the eye-lids open a little longer, enscorse yourself in an easy chair, if you have one, or any comfortable place if you haven't, and enjoy a delightful adventure. Get *The Return To Religion*, by Henry C. Link, and allow that practicing psychologist to tell you how to get the most out of life by building for yourself a splendid personality.

Dr. Link has a simple remedy for your mental ailments. Let him sit with you there by the evening lamp and speak to you from the pages of his entrancing book about your troubles and how to master them.

Don't forget that after you have read this book you will know exactly where to go for others of high quality. Just turn to page 13 in your manual and there you have thirteen excellent suggestions all along the High-road which is Progress.

If you should read these fourteen books during this year you will find yourself at the end of the 1937-38 Senior trail an abler, wiser, better integrated person. In fact, Seniors, if we should all turn in and walk this trail together, we would know of a progress first hand. Shall we do it?

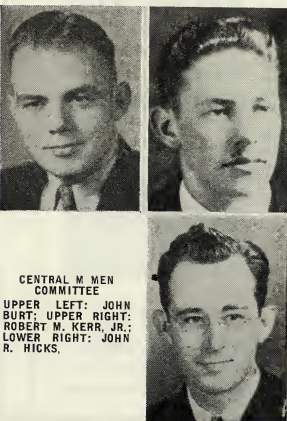
M Men

Frank W. McGhie, Chairman; Floyd G. Eyre,
Dr. F. S. Harris, Homer C. Warner, Werner
Kiepe, Dr. Wayne B. Hales.

ONE of the most important features of the M Men program for the last June Conference was the joint meeting of the M Men Committee of the General Board and M Men Advisory Group made up by elected representatives from each of the thirteen districts. Ten districts were represented at this meeting. The members of the General Board committee have felt for some time that they should have a closer contact with the large body of M Men out in the wards and that they would have a more direct expression of the young men's point of view in dealing with many current M Men problems. It was recommended that the advisory group should elect three of its members to serve in this capacity. Those chosen were: John R. Hicks, Box 81, Route No. 1, Scottsdale, Arizona; Robert M. Kerr, Jr., Rexburg, Idaho; John Burt, 538 South Second West, Salt Lake City, Utah.

This Committee strongly supported two major objectives for the coming year: (1) The raising of the standards of M Men Athletic Competition, and (2) The motivation and development of the Master M Men program.

They further suggested that all M Men division representatives be invited to meet with the General Board Committee at the time of the Church basketball finals in 1938—to discuss M Men problems. They also recommended that more be made of the opportunity to discuss these problems in an intimate way at future June Conferences. Many helpful suggestions can come from the men who are directly engaged in carrying forward the M Men program.



CENTRAL W MEN
COMMITTEE
UPPER LEFT: JOHN
BURT; UPPER RIGHT:
ROBERT M. KERR, JR.;
LOWER RIGHT: JOHN
R. HICKS.

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Juniors

Martha C. Josephson, Chairman; Martha G. Smith, Emily H. Higgs, Catherine Folsom, Sarah R. Cannon.

HELLO EVERYBODY! Here we are in to another October of M. I. A. And whether you are new or renewed we are glad to be with you, and are wishing you feel the same way about us. Only we wish you would speak to us oftener. Tell us something nice, (or otherwise) about Junior doings, and doings Juniors might like to be doing. You know what we mean. Anything interesting to you will surely find happy response from some of us, and we'll reciprocate, gladly. And just

to open an argument, I would like to write a few sentences about *My Story*, *Lest I Forget*.

It is to be hoped that each and every girl will want to preserve the memories and keepsakes written about on pages 8 and 9 of the Manual. But undoubtedly they will need some assistance, such as encouragement and suggestions. If you can't make one yourselves, why not ask the Explorers to make, or remodel, a box for you with a lock on it, to be kept in your classroom in the church house? Then each Tuesday night, while your group is gathered around discussing interesting subjects recommended for your enjoyment, open the box, hand each girl her book (in the making), pen and ink, water colors, scissors, or whatnot and as you talk about this and that—well, say, about "Stocking the Plane" she could just as well write down the stock she will need in her plane in order to reach her desired goal. Or, when the subject is "The Hangar-Home" she could color the drawing she made of Mother in her first party dress of pink dimity; or paste in the snapshot she made of father's boyhood home she visited while on her vacation. And then on Sunday she is to write the story of this visit, and next Tuesday put it in her book along with the print. If every opportunity is watched for and used to dovetail all the different activities into one unit, this year can be made one of the most beautiful chapters in the girl's life. When the Junior Chorus is practising, just call attention to the fact that life really has loveliness to sell. If Judith throws her gum on the sidewalk and we step in it, figure that presently there will be a talk about "No Stunt Flying," and that probably gum-chewing is one of Judith's stunts, and will study just what we are going to do about it so everybody will be happy. And when everybody is happy—all the time—it will be the Millennium, and we can sit on a cloud and play a harp, or something like that. But in the meantime:

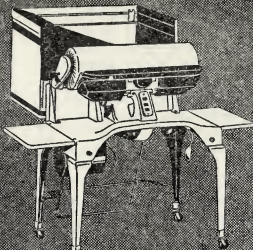
Let us all be up and doing,
Tuesday nights, and every day,
Making Junior Girls topnotchers,
Shining lights of M. I. A.

Now it's your turn—to say something about the question box. I hope you have observed that it is to perform on November 23rd. We should like to publish your ideas on this subject.

Yours Rose-ly,
The Junior Committee.



Says
Mrs. Lucie Marie Stuckie
1456 Logan Ave.,
Salt Lake City,
Utah



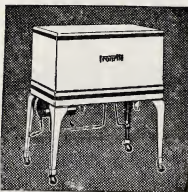
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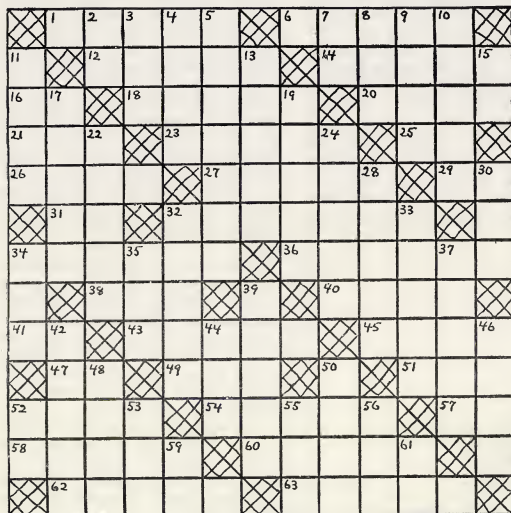
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Scriptural Crossword Puzzle—Heavenly Blessings

"For the Lord God is a sun and shield; the Lord will give grace and glory: no good thing will be withhold from them that walk uprightly."—Ps. 84: 11.



ACROSS

- 1 "as God hath dealt to every man the measure of . . ." Rom. 12: 3
6 "he will be our . . . even unto death" Ps. 48: 14
12 Pintal ducks
14 "his . . . shall be thy shield and buckler" Ps. 91: 4
16 River of Siberia
18 "the Lord will bless his people with . . ." Ps. 29: 11
20 Deadly pale
21 Palestine
23 Used for fastening
25 Tellurium
26 Son of Seth Gen. 4: 26
27 God showed her a well of water in the wilderness Gen. 21: 17-19
29 New England state
31 Negative
32 Greek goddess
34 Precious stone in the wall of the new Jerusalem Rev. 21: 18
36 "The Lord also will be a . . . for the oppressed" Ps. 9: 9
38 Eternity
40 Moses saw the promised land from this mountain
41 Measure
43 Kings
45 "thou shalt . . . up the tabernacle"
47 God in Hebrew names
49 The self
51 Female saint
52 "and . . . with joy receiveth it"
54 "the ox knoweth his . . ."
57 Means of transportation
58 Rent asunder
60 Water wheel
62 "for his . . . endureth for ever"
63 "he giveth . . . unto the lowly"

DOWN

- 2 "not . . . the world giveth, give I unto you"
3 Rogue
4 Small artificial elevations
5 Plant
7 Old note in music
8 One of David's men 2 Sam. 20: 26
9 "he remembereth that we are . . ."
10 City of Judah Josh. 19: 7
11 "And thou shalt be secure, because there is . . ." Job 11: 18
13 Benumb (Dial. Eng.)
15 Henry
17 "bread from heaven" Ex. 16
19 Zealous
22 "to . . . those that are appointed to death" Ps. 102: 20
24 Bread plate
28 Direct attention
30 Fish
32 Thick
33 Awkward persons
34 "in thy presence is fulness of . . ." Ps. 16: 11
35 Vessel in which "bread from heaven" was preserved Ex. 16: 33
37 "divideth his sheep from the . . ."
39 " . . . of life which the Lord hath promised to them that love him"
42 Coarse cotton drilling
44 Past
46 "I will give thee . . ."
48 "for . . . is of God" 1 John 4: 7
50 Lord (G.)
52 A place in Moab Num. 21: 28
53 Grandfather of Saul 1 Chron. 8: 33
55 Wooden pin
56 Long narrow inlet
59 South Atlantic state
61 Before Christ (L.)

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K	S	A	S	H	O	E	S				
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L	I	W	E	R	E	A	L	T	O		
E	D	I	T	R	A	B	A	D	O		
T	A	N	O	I	L	E	P	H	O	D	
S	H	E	E	T		M	A	N	T	L	E

NO 44

LOG OF A EUROPEAN TOUR

(Continued from page 627)

a mission home and mission offices. Father and Brother Lyman both felt that the place should be purchased without delay.

Thursday, August 12, 1937

THE meeting last night with the Saints in Rotterdam was another splendid one. It is a thing of wonder to us all that father can speak with such power and vigor. His voice rings out with such clarity and firmness that one not in the

room would think he was a young man. For more than an hour last night he stood and spoke to the people. His message was as he has delivered it in every place we have been; that God has revealed anew His Gospel and that the Latter-day Saints are the Church commissioned to spread His truth.

The music for the service was by the Amsterdam choir. After the singing of the first song a small boy came from the audience and presented father with a beautiful bou-

quet of flowers. His name was Heber Jeddry.

This morning we left the hotel at 7:15. Brother and Sister Muddock had prepared some fruit and crackers so we could eat on the train instead of waiting in the dining room to be served.

The ride has been very pleasant through the woods and farm lands. We find Germany bordering on Holland much the same in foliage and climate. Presidents McKay, Kelly, and Rees, and several Elders and Saints were at the depot in Hamburg to meet us and take us to our hotel.

There was a splendid attendance at the meeting tonight. It was held in the Hamburg chapel. We were told that the Elders had tried without success to rent a larger hall. Not only the Hamburg Saints were present but people from all around. They came in motor busses, on street cars and bicycles, and on foot.

The singing was absolutely perfect. I think we in America will have to come to these people to learn community singing. They sing with such unison it sounds like one mighty voice.

Father had the presiding brother call on all of us to speak. Father spoke last and delivered an address of over an hour. He told of his pleasure at meeting with the Saints again after an absence of more than 30 years, and said he was in better health now than he was 30 years ago.

Hamburg, Friday,
August 13, 1937

WE took a sight-seeing trip around Hamburg, the population of which is about 1,600,000. It is the third greatest shipping port and the largest free port in the world. It is situated on the Elbe river which flows into the North Sea.

We went down several stories into a tunnel in the largest elevator I have ever been in. We estimated it held 150 persons. This tunnel goes under the river and connects with the shipyard on the other side.

A little later in the afternoon we visited the Tier Zoological Gardens the most famous one in the world.

Saturday, August 14, 1937

We left Hamburg this morning at 8:30.

We arrived in Esbjerg at about 4 o'clock, having to make one change on the way.

Brother Peterson and family and 60 Elders were on the platform as

(Continued on page 648)



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THE OUTLAW OF NAVAJO MOUNTAIN

(Continued from page 613)

sway them to some extent by his example and by his suggestion, and in this way he had determined the place of their winter camp a mile west of Blanding among the trees and rocks. The rugged little West Water gulch yawned between the camps and the town, giving the Indians the advantage of being near enough to start something and to keep track of events, and at the same time affording them protection and opportunity for quick disappearance.

In that winter and spring of 1923, Posey wore a long black coat reaching to his ankles, and he carried a Colts' automatic under his left arm always. He had employed a Navajo silversmith to make a star and some bright letters which he wore on his vest, indicating the rank he wanted to hold, or possibly the rank he thought he did hold.

For fifty years he had cherished an ambition to have a bristling mustache straight up and down across his mouth, but he had matured only about sixteen lonesome hairs on each side, giving him a rather catfish-appearance. But he did have a wide black hat, exactly

the kind the old bear had always worn, and he no doubt cherished the belief that Poke's mantle of leadership had fallen on him. To his own mind he was General Posey, destined to lead in the coming big stir.

The black mare was fat and in her prime. She had become all that her fillyhood had promised, and to ride her was to get a thrill of the coming big event. Pahneab, somewhat of a leader among the young fry, was raising h— and hunting occasion to raise more of it wherever possible. He or some of his fellow mischief-makers might at any time succeed in touching off the big works.

Warlords of greater calibre than the old Navajo-mountaineer have failed in many cases to ignite the waiting tinder at the supreme moment, and it is not surprising that he could hold but very fitfully to anything like a plan or system with his undisciplined people.

He had most of the Allan-Canyon branch of the tribe in one place, and he tried to keep them together, but from the camps they made trips and took jobs till no one could have full account of their whereabouts.

Another confusing feature of his efforts: Pahneab and his gang pulled off so many first-class depredations without getting any of the desired notice. It was discouraging. In March they still held to their winter camp west of West Water, but with the coming of warmer days they would scatter and be in no position to act in concert, however favorable the opportunity for lighting the big blaze.

At last Pahneab and two of Dutchie's boys succeeded in attracting attention by robbing a sheep-camp at the point of a gun. This was a splendid bid for the coveted notice of the law, but other bids equally deserving had been denied any kind of recognition, and for a long time it looked as if this would also be slighted. It looked that way so long that the boys and their general despaired of reaping the fruits of their labors, and they relaxed their vigilance of anticipation for the arrest.

IT WAS because it took time for that robbed herder to report to his boss, and the boss took time to report to the owner, but after a long time the owner got around to the justice of the peace and swore

out a complaint, and a warrant of arrest was put in the hands of Sheriff Bill Oliver. Oliver took the boys into custody before they knew their bid for attention had been accepted.

This successful arrest of the fire-eating Pahneab was a sharp disappointment to the general. The long-sought occasion of resistance had found him napping, and his chief agent was captured. He flew on his black mare to the basement room of the Blanding schoolhouse where the preliminary hearing was in session.

He left the mare at the top of the steps and marched into the court Lochinvar style with bold contempt for all the dignitaries present. He seated himself near his beloved disciples and began with grunts and signs to familiarize them with his hastily-conceived plans for their escape.

Pahneab pretended to be lame and carried with him a great thick stick on which he leaned heavily. In that crowded room he had no chance to make a break, so he answered the court when he had to, placing all the blame on Dutchie's second boy, who was still at large. He pretended not to hear the court, though he caught every grunt from the general.

At noon the house-full of men would go home for dinner—Posey would wait with the black mare near the top of the steps—Pahneab would pretend to be very lame from sitting so long, and would delay till the room cleared. No one but the Pah-Utes knew what he was telling them, but he framed a plan quite complete in detail.

When court adjourned for dinner, Posey hurried to the black mare as he agreed. Much hung in suspense on the development of these few minutes—he watched fearfully. Sheriff Oliver, impatient at the delay of his prisoners, mounted the stone steps and called them to go with him to dinner. Pahneab made poor progress, being painfully lame, and the sheriff moved near to his sorrel horse ready to mount, expecting the two youths to walk ahead of him.

Suddenly Pahneab was no longer lame—he leaped quickly at the sheriff, striking with the big stick, but Oliver had risen in one stirrup and the blow fell on the horse. Missing his lick at the sheriff, the boy leaped to the back of the waiting black mare

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The Outlaw of Navajo Mountain

and was turning her to run when Oliver spurred his horse quickly to her and seized the bits.

The boy countered this move by snatching the sheriff's pistol from its holster and thrusting it against Oliver's breast. He pulled the trigger and the hammer clicked on a cartridge, but it failed to discharge. Speaking of it later, Oliver declared that pistol had never missed fire before.

Though that pistol foiled Pah-neab's murderous intention, it gave Oliver a hair-raising start, and when he felt the hard muzzle of it against his breast he figured he was done for, and he released his hold on the mare's reins. The instant the mare's head was freed, the wild youth turned her and fled, though as he went, he snapped the gun again in Oliver's direction, and this time it fired, hitting the sorrel horse in the neck.

The black mare flew like a streak; Dutchie's boy vanished; Posey fled cross-lots to the camps. The men who had attended the hearing, all of them without arms, and most of them out of sight on their way home for dinner, offered nothing worth while in the way of immediate interference.

Oliver dashed home for his rifle and pursued the black mare till she disappeared with her rider among the trees and rocks where it would be suicidal to follow.

(To be Continued)

The Guiding Beam

(Concluded from page 605)

He accepted the token, a medal that was laced with a long gold chain, that Jeff Palmer wordlessly extended. He glanced tenderly at Elaine.

"Gentlemen," Marty Allen's voice was low and even. "I wish to continue with words where the picture left off."

"As you know, an hour after my take-off my radio went dead. I lost the beam. I flew blind until the needle on my compass jerked crazily, then froze up. There was nothing to do in that vast wilderness of night, nothing but to keep the ship on an even keel by close observation of the horizon indicator.

"I was lost. On sudden impulse I kicked the rudder, turned the ship nearly at right angles.

"Shortly after I made a safe landing on a field which had been cleared and lighted for me.

"I never knew why I kicked that rudder, turned the ship. I thought it was good flying—instinct—until now when I saw that prayer on the lips of my wife.

"Gentlemen, I beg your permission." With a graceful gesture Marty placed the golden chain around the neck of his wife.

"To the real hero," he proclaimed. "To one whose unending prayers were a guiding beam."



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A SHEET OF MUSIC

(Concluded from page 619)

habits. She'd been drilled enough about their importance and the results obtainable by conscious determined efforts.

Once fed, Dods, worn out with crying, went to sleep. Freda wondered if milk, taken under these conditions, would digest. But she had no time to worry about such matters.

The piano keyboard was positively dusty, and her fingers were rusty with disuse. She did scales over and over to limber them up. If Dods wanted to wake up, the neighbors could just enjoy that additional harmony.

Before five o'clock, Freda could dash off the new piece with rattling ease. She left the sheet on the open rack.

Bill discovered it while she was washing dishes.

"Oh, yes, that!" She came casually from the kitchen, leaving dishes and silverware wherever they happened to be, completely disre-

garding her system of washing them before they became stained and discolored standing.

She played the tune over and over for Bill. He loved to sing, blissfully unaware if he was off key or on.

Half an hour after they should have been leaving for the Bents; she reminded him of the engagement.

"Oh, do we have to go?" he objected.

"I'm afraid so," she insisted demurely. Adjusting her hat by the mirror, she hid her face from him. He must not see her smile of triumph. So her plan was succeeding. Just give her time! Bill loved to putter with tools, too. The house must need a lot of improvements all made by him, even if they cost five times as much as the charges of a good carpenter. A vegetable garden. Tempting books to read aloud.

"The Bents will be getting impatient," she hurried him.

"Say," he argued, "why do we have to be always going out? Now tomorrow night—"

She broke in, "Play committee meeting."

"Oh, hang! Can't we ever stay home?"

Freda knew emphatically that they could, and would until he was so trained in the habit that his howls would be as lusty as Dod's at any interference. "Not tonight. You know I arranged with the Bents. They're expecting us."

"Say, after this, I'm going to be the social-arranger for this family. You're fired."

"That so? Come on. We're shocking late." But not too late, her heart exulted, to make a home instead of a house. Not if they trained for home habits.

"Oh, all right. I'm coming. But I'm telling you. After tonight things'll be different."

LOG OF A EUROPEAN TOUR

(Continued from page 644)

father stepped off the train and they all surrounded him and sang, "We thank thee, O God, for a Prophet." They all shook hands with us, and every one said, "Welcome to Denmark." That is a regular slogan here; even though the people know no English, they can say these three words in a very earnest manner. Sister Beesley joined us in Esbjerg, coming by boat from London.

After a rest and dinner we went to a meeting held in the chapel which will be dedicated tomorrow.

We were much pleased with the new chapel. It is a very nice little building, seating about 70 people. There is a recreation room that can be opened into the chapel.

Monday, August 16, 1937

THE meetings yesterday were very well attended. In the morning the chapel was crowded long before time to commence; people had come for many miles and been up a good part of the night in order to be in attendance. Father was presented with a bouquet of red and white carnations.

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The evening meeting was held in a large hall rented for the occasion. It was filled to capacity and the people were very attentive listeners. The choir gave excellent music. Father had all the group say a few words.

The ride from Esbjerg to Copenhagen was a very delightful one.

This evening President Peterson took us to visit the Tivoli Gardens. It is just a five minute walk from the busy shopping center. When it was commenced it was on the outskirts of a city of 50,000 people and today the city numbers 1,000,000. At festive times as many as 50,000 people have been in the grounds at one time.

We marveled at the inexpensive-ness of this great amusement park. All this beauty and entertainment cost only 15 cents a person.

Wednesday, August 18, 1937

YESTERDAY Brother Peterson called for us at 9 a. m. and we left for an all day motor trip around the island of Sjælland on which Copen-

hagen is situated. We stopped at the castle of Kronborg, where the scene of *Hamlet* was laid, and looked around to see if we might be fortunate enough to see his father's ghost.

The grounds of the summer castle of the present king were open for inspection. Here we all stood awestricken when we saw its loveliness. Father said it was the most beautiful thing in grounds he had seen.

Sister Peterson had an excellent dinner all ready for us when we reached the Mission home. Brother Peterson took us on a tour of inspection through the chapel and around the grounds. Copenhagen Branch has as commodious a chapel and recreation hall as we find in the prosperous wards at home. The mission offices are in the chapel building.

This morning Brother Peterson called for us and took us to the Thorvaldsen Museum. This contains the works of Thorvaldsen together with his collection of paintings and antiquities. His tomb is in the courtyard.

(Continued on page 650)

Beautification

(Concluded from page 617)

itation, the Indians were solidly behind the movement and while it was necessary to pay them for their services that they might support their families, they entered into the work with the utmost enthusiasm, and as the work developed, the morale of the people rose. They were proud of every move. Just as soon as the chapel was completed for occupancy, the Indian members of the Church became more active in Church affairs and entertainments, and as the warm weather approached, the chapel benches were often put out on the lawns in the evenings, and the people would come and enjoy the lectures or parties to the utmost. Few people can realize what the rehabilitation and beautification program of the Indian ward has meant to the morale of the Indian people, and how it has inspired them to better their own homes. Lumber torn out of the buildings in the rebuilding program was used by the Indians to improve their own dwellings. Window screens that were too damaged to put back were repaired and taken home; doors, windows, and every item that could be utilized were used in the improvement of those little brown homes with their dirt roofs.

At one of the Relief Society meetings Sister Hicks asked them to submit a list of the things the women wanted most, and included in the answers were windows, furniture, dishes, wood floors, window blinds, curtains, flowers, and those pretty things that the more fortunate white sisters can enjoy.

The beautification and landscaping program is not yet complete; many additional shade trees must be planted to beautify the grounds. Tourists from all over the United States and Canada visit the "Mormon Indian Mission," as it is called, and carry away literature furnished by the Bureau of Information. They meet many of our Indian members and comment upon their intelligence. It is one of the most potent factors we have in preaching the Gospel. The cooperation of the Indian members in this work has increased ten fold in two short years, and they often show Indians from other sections what has been done, and proudly relate their experiences and their part in the work.

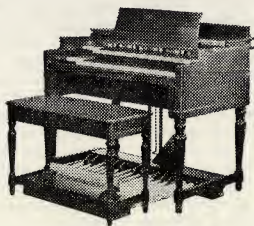
It is difficult to estimate the real value of this beautification program, but as it develops, it is going to open the way more and more for missionary work among the Indians.

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The Articles of Faith

(Concluded from page 601)

cheek, turn to him the other also." (Matt. 5:38-39.) This thought is set forth also by Alma, the Nephtie prophet: "The Lord doth grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have." (*Book of Mormon*, Alma, 29:8.) Such a doctrine is in line of progress and does not violate fundamental truth. Eternal truth is never abrogated; the same everlasting principles permeate all divine communication; but the fitting use of such truth and principles in the life of progressive man is not only expected, but indeed required. In such development, man needs the help of revelation.

Here then is the great and grand meaning of the doctrine of continuous revelation: That, with the help of God, man may draw eternally upon the inexhaustible font of knowledge; that the natural endowment of man is such that through the endless ages he may add knowledge to knowledge, and that thus he may eternally increase his power for righteousness. The high destiny of man is eternal increase—leading from increasing knowledge to increasing power, to increasing likeness of the Giver of Revelations. Revelation, past, present and future, here and hereafter, is the means by which such unending progress is made possible.

The priceless gift of revelation does not come unsought. Man must seek it, pray for it, work for it, fit himself to receive it. Every revelation to the Prophet Joseph Smith was an answer to a request uttered by him. It has ever been so and will ever be so. Under this law, all righteous men who earnestly seek for divine guidance may receive it. The Lord does not fail His children.

The Retreat Among the Peaks

(Concluded from page 622)

all of whom had been active in the building program: President Thomas N. Taylor, Utah stake; President A. V. Watkins, Sharon Stake; Mrs. Adele Fielding, representing the young women's presidency of Sharon stake; and Miss Elizabeth Souter, president of the Young Women's board of Utah stake. Miss Grace Cheever, chairman of the building program, presided, she and Miss Souter being the only ones among the women who had the distinction of having served since the building was started. Leona Durrant Weeche was president of the Y. W. M. I. A. of Utah stake when the site was chosen, but retired before the building actually began.

During the season which has just closed more than five hundred girls have been guests for a week at the home, and approximately 1,500 other women have been guests for shorter periods.

The board which will have charge of the conduct of the home is made up of the Young Women's presidencies of the Utah and Sharon stakes.

The home is located in one of the most scenic canyons of Mt. Timpanogos. Surely no grander setting could have been found.



PART OF THE CHAUTAUQUA GROUP

Log of a European Tour

(Continued from page 648)

Thorvaldsen was a prolific sculptor. There were literally thousands of figures, the product of his hands. His figure of Christ is given first place of all the statues of Him in the world. He was indeed a genius.

Thursday, August 19, 1937

LAST night was another never-to-be-forgotten occasion. As father came in, all the congregation arose and stood until he was seated. The choir of about 40 voices gave the music of the evening. After the benediction, because of father's admiration of the choir, they sang another anthem and everybody in the hall stayed to hear it.

As at the other meetings, a young woman in a voice trembling with emotion, addressing father, expressed the pleasure of the people of Denmark in his visit. She said they had longed to go to Zion that they might see him. They had seen his picture many times and read his messages and had learned to admire and love him. Now they had seen him and loved him more, and it made them more satisfied to stay in their own land. She then presented him with a bouquet of red and white carnations. The remaining members of the party were also given bouquets of red and white carnations.

These attentions and the good spirit of our people hallowed the occasion. Father gave a powerful sermon of over an hour. It was a splendid meeting and the people did not seem in a hurry to go. It was nearly eleven o'clock before Brother Lyman and the rest of us left the meetinghouse to go over to the mission home. The people crowded around to shake hands and get our autographs.

Brother Oscar Kirkham came into the meeting. He had just arrived in Copenhagen. We came back to the hotel on the same car and as he had not seen the Tivoli Gardens, even though it was late, we decided to stop and visit it.

We walked back to the hotel and all agreed we had spent another perfect day.

We shall be on our way to Sweden in about two hours.

WE ARRIVED in Malmo, Sweden, a city of about 100,000 population, from Copenhagen. We had only been in Malmo a few minutes

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Log of a European Tour

when a photographer from one of the papers had father pose for a picture. As soon as we arrived at the hotel, three newspaper men arrived for interviews.

Brother Joseph J. Cannon could not help noticing the difference now and when he was here as a missionary thirty years ago. He said it was impossible to get favorable notices in the papers then, and now the reporters were eager to get news.

This afternoon we were taken for a ride around Malmo.

Friday, August 20, 1937

TODAY we took up our journey again, Stockholm being our destination.

Brother and Sister Larson called for us and we drove to the Skenson open-air museum. Here we were delightfully entertained for the evening. First we were taken up a steep hill on a little cog railway. The special features of interest here are a collection of old homes of the early settlers of Sweden. The men who commenced the park conceived the idea of bringing the old homes from their original setting and surrounding them as nearly as possible with their own environment.

Saturday, August 21, 1937

THE FIRST thing we did today was to take what they call a "Social Tour." At 9:30 we were driven to visit the Cooperative Society of Sweden. This Society started as an agency, developed into a wholesale society, and since 1921 has also been a large scale manufacturer. We were all thoroughly converted to Cooperatives by seeing and learning of this one experiment.

The next place of interest was to see the project Sweden has started of building and financing homes for the working men. At present there are fifty thousand of these homes in the suburbs of Stockholm.

Our next place of interest was an elementary school. Sweden has taken the responsibility of seeing that all their children are in school for at least eight years. So from six to fourteen they have compulsory education. No room in the school has more than twenty pupils. For the first few years women teachers teach all the grades, but later on men take the boys. Brother Larson says the children are taught to give the opening prayer and none are excused. He also said the children are taught courtesy.

(To be concluded)

The Advertisers and where you will find their messages

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Hollywood Comes to Zion

(Concluded from page 621)

which had been brought across the plains by a pioneer, was purchased at a farm house and shipped to his Hollywood home, by Mr. Beery. "Carol Ann and I play duets every night. I'll have it fixed up for her room," said the star. The owners were amazed when Beery evoked music from the instrument with its yellowed keys and broken stops.

Collier's Weekly sent a representative to cover the stay of the company. But cameras were prohibited on the movie sets, a fixed studio ruling. Numerous other publications and syndicate newspaper staffs sent writers out, so the wonders of Utah will be proclaimed anew.

Park officials marveled at the patience of the director. In the middle of several scenes, a well-meaning tourist visitor would drive up and his motor would stop the sound and make an entire retake necessary. Rains brought the daily schedule behind five days. Rock blasts in the canyons were not infrequent.

But it was a merry troupe—all good troupers, true to theatrical

MORMON SCOUTS ABROAD

(Concluded from page 607)

This was undoubtedly the greatest gathering of its kind in American history. Each speaker emphasized the importance of religion in the life of a boy and reflected the attitude of the group represented toward the Scout program and its activities.

President Clark explained that it was not difficult for our Church to accept the Boy Scout program, because its teachings paralleled those which our leaders had taught for

legend. They returned to Hollywood the last week in September with cans of precious film. And another movie was "in the bag."

Tourists took to the winding roads, bearing autographs, and in many instances, portraits of Beery and Miss Bruce.

more than a hundred years. He cited the fact that in our Articles of Faith will be found practically all of the principles contained in the Scout Oath and Law. He pointed out that the Thirteenth Article of Faith encompasses most of the principles of the Oath and Law in these words: "We believe in being honest, true, chaste, benevolent and in doing good to all men." Then one by one the twelve points of the Scout Law were paralleled by our own Articles of Faith and the similarity of the teachings of the Gospel and Scout teachings emphasized.

Music for the Convocation was directed by Oscar A. Kirkham, Director of Music and Morale for the Jamboree, and was an important feature of the service.

On the way home the itinerary included: a visit to a steel mill, St. Louis with its Lindbergh trophies, Independence with the temple lot and other points of interest, Kansas City, Denver, and home again in the mountains.

No boy who attended will ever forget the Boy Scout Jamboree of 1937.



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STATIONS EVERYWHERE IN UTAH AND IDAHO

Dept. of Education

(Concluded from page 638)

standing through consistent effort and continuous obedience. Whenever men put themselves in proper condition and obey, they also obtain the knowledge of truth. The whole world is filled with the "Spirit of Truth" waiting for the intelligence and obedience of men to reach its level that it might touch the harmonizing chords of their understanding so they will obey the law and thereby gain knowledge.

Men have always been trying to get in harmony with law. In their primitive state they established modes of behavior and religious ceremonials for their salvation—both temporal and spiritual. They saved themselves to the extent that they placed themselves beyond the power of their enemies. Their chief enemy was ignorance—i. e., their inability to get in harmony with truth. There are laws governing various levels of actions. If barbarians could not harmonize their lives with the higher order—which would give them greater freedom, knowledge, and power—they adjusted themselves to many of the lower laws and received salvation on that level. If their rituals gave to their lives the deepest expression and the greatest religious growth of which their natures were capable, then they were in harmony with the laws that fit their immediate salvation; but not in harmony with the higher eternal laws of truth that bring the greatest development and make men Gods.

As civilization progressed, men were able to harmonize themselves with a greater number of laws. Their intelligent natures were touched more easily and more deeply by that eternal universal truth which naturally increased their knowledge. Then their rituals took on a form more in consistency with that higher order revealed by Jesus Christ.

The last and one of the most important reasons for the "golden thread" of religion is that while men are forever reaching upward for God, the all-wise Father is reaching downward to man. The "force" of His intelligence is permeating the universe and contacting the intelligence of mortals. Also, "the Holy Spirit is the power of intelligence, of wise direction, of development, of life. . . . Some measure of this power is given to all mankind." God sees fit for every nation to have all that its development and nature will assimilate in harmonizing itself with law, because it is the work and the glory of God to bring "to pass the immortality and eternal life of man."

Religions resemble each other in those points which are true because all truth emanates from the same source—the great fountain of law and truth of which God is the head because He always works in harmony with law and truth.

STAR VALLEY AND SWISS CHEESE

(Continued from page 610)

and produce, and he was to furnish the machinery. He was to work on a percentage basis with no set salary, his income to fluctuate with the price of cheese.

The financing of the creamery was done on what was called the "self-financing" plan. Each stockholder purchased stock and also signed a contract for five years, during which time he agreed to sell his milk to the factory. Three-fourths of one cent on every pound of cheese sold was to be held from each member as his subscription to the operating capital, to be paid back with five per cent interest.

At the end of each year a certificate of interest was to be issued for the amount of his subscription to the operating capital. Thus the largest producer would own the largest interest in stock and receive dividends accordingly. If one desired to withdraw after his five years he was to receive annually for five years what he invested each corresponding year, plus the five per cent interest on the investment.

After he had signed the agreement, each producer subscribed whatever he wished, at the rate of fifty dollars a share, to be paid for in cash, or in work on the factory.

IN OCTOBER, 1926, work was begun on the foundation of the building. Many dairymen throughout the valley looked askance at the venture and as work proceeded, skepticism increased. The factory was costing more than was anticipated. As more money was needed some stockholders refused to subscribe more. They asked the privilege of giving the company what they had already paid, and withdrawing, with no further responsibility. The six who asked it were granted that privilege. Excitement was keen among both skeptics and enthusiasts. Wagers ranged from a Stetson hat to half a farm that there would never be a can of milk received in the creamery. In spite of opposition, criticism, and "friendly" advice, the work continued and the factory was completed, ready to receive milk, August 22, 1927.

But fears were not allayed at this point by any means, and speculation was still in the air that the factory would not run for six months. Nor were the trials of the co-operatively-minded dairymen over; it seemed they were just beginning. Swiss cheese must ripen

for from two to four months before marketing, and during that time the producers did not receive any money for their milk. There is no doubt but that the shareholders were fearful of the outcome. No one knew just where the cheese would be sold when it was ready for market. Suppose they couldn't sell it? Would they have to eat it themselves? One investor scoffed, "Who ever heard of a creamery eating its own cheese?"

At Christmas time 1927, ten

(Continued on page 654)

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STAR VALLEY AND SWISS CHEESE

(Continued from page 653)

years ago, the first load of Star Valley Swiss cheese was loaded on sleighs and hauled to Soda Springs,

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Idaho, whence it was shipped to Portland, Oregon. The field agent, Mr. Robinson, left for Portland to receive the cheese there and sell it, where, he did not know. Being alone in Portland, looking for a market for a carload of Swiss cheese, is not the most ideal Christmas vacation one could wish for. However, the cheese was sold, and when expenses were paid it brought fifty-four cents per pound of butterfat. Debts were paid, and the New

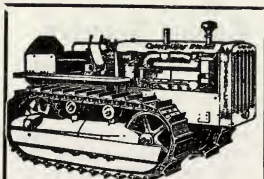
Year began auspiciously as prosperity beamed on the shareholders.

Stock rose in value from \$50 to \$144 a share. Only shareholders could sell their milk to the factory, and some of the people who had given their stock away to be relieved of the responsibility, when it was valued at \$50 a share, now bought stock again at \$144 a share. The Swiss cheese industry grew rapidly in the Valley. Two other units of the Star Valley Swiss Cheese factories were established, one in Osmond and one at Thayne, Wyoming. These three units have grown from a twenty-four producer status to four-hundred thirty-three members in a period of ten years. These three units now operate individually but market cooperatively, all having the same equipment. They are managed by three brothers, Ernest, Fred, and Paul Brog.

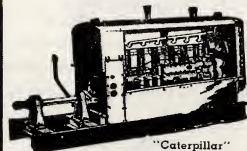
With the growth of the industry have come improved machinery and methods. Much of the machinery is especially made for the Star Valley factories and the equipment is notably sanitary and modern. At present the cheese is cured from four to twelve months, then cut into five-pound "natural loaf" packages and sold as "Star Valley Natural Loaf." A two-hundred-pound wheel is also sold to wholesalers, but is seldom placed on a retail market. One market in Hollywood, however, sells one two-hundred-pound wheel of Star Valley Swiss cheese daily. The cheese is marketed from fifteen different points along the Pacific Coast.

EARLY in 1932 there was a general movement in the upper Star Valley among the farmers to organize a cooperative cheese factory in Afton. Their idea was to build a factory and buy equipment, handle their own produce, and market the product. Many farmers were unwilling to establish a factory on the basis of the one in Freedom because of the five-year contract. Finally the two factions took different roads, one joining the already established Star Valley Swiss Cheese Company, involving the "self financing" plan, and building the Star Valley Swiss Cheese Factory, Unit No. 3, at Osmond; while the other group elected a board of six directors, and organized on a somewhat different cooperative plan, what has come to be known as the Star Valley Creamery Company at Afton, Wyoming, which accepts milk from anyone in the valley whether he be a stockholder or not.

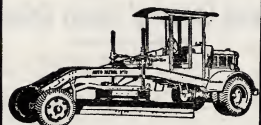
You Can Pat "Caterpillar" on the Back!



"Caterpillar"
Diesel Tractor



"Caterpillar"
Diesel Power Unit



"Caterpillar"
Road Equipment

CATERPILLAR tractors, power plants and road equipment have done an excellent job of road building during the spring, summer and fall. Now this equipment is available to keep your roads open during the winter season ahead. More "Caterpillar" Diesel tractors are in use in this territory and in the world today than all other makes of track-type tractors combined. You should congratulate your public officials on their wise selection of road building and maintenance equipment—"Caterpillar."

LANDES

TRACTOR & EQUIPMENT CO.

"Caterpillar" Distributor

245 West South Temple, Salt Lake City

STAR VALLEY AND SWISS CHEESE

Six per cent dividend on their investment is paid to all stockholders, no one of whom may own more than one share of stock and all of whom must be residents of the valley, and the surplus, other than this six per cent, is divided among all patrons, shareholders inclusive, thus each patron benefits from the profits made by the creamery.

When the Afton group organized this second cooperative, the Kraft-Phenix Corporation withdrew from the field and leased their Afton, Auburn, and Smoot plants and equipment to the Star Valley Creamery Company, with an option to buy. The Auburn and Smoot plants were closed and all the milk was received at the Afton plant. The personnel in the plant remained the same, even to the manager. Under the new set-up, however, the manager's salary was paid on a percentage basis.

Swiss cheese has been made in the Afton creamery for five years. During this period the output has been a million pounds a year, about ninety per cent of which was sold to the Kraft-Phenix Corporation at Pocatello, where much of it was processed.

On June 1st of this year the Star Valley Creamery Company's Afton plant began making powdered milk and butter. Each day 1400 pounds of butter and 2800 pounds of powdered milk are made and prepared for market. The butter is sold in 68 pound boxes to the Salt Lake City market and the powder is sold to various agencies in Salt Lake City and Boise. Sweet cream is sent from the plant to some of the most critical consumers in Idaho and Utah. On twenty-four hours' notice this creamery can meet the market on dairy products, having equipment to handle 100,000 pounds of milk daily, making either American or Swiss cheese, butter, condensed milk, or powdered milk.

No doubt can be entertained but that the Star Valley cooperatives have enriched the Valley. Roughly, one might estimate that the people of the valley now own \$250,000 in buildings and equipment, which at one time was owned by outside firms. The profit which once went outside the valley, now remains, to be used as the residents wish. Some enthusiasts estimate that in the ten years, since the establishment of the first cooperative, the gross profit for the shareholders equals a half-

million dollars. Although this figure is probably exaggerated, the cooperatives have stimulated business, and have kept Star Valley on a sound, economic footing. Now 784 patrons, or 85½ per cent of all Star Valley producers, market their milk cooperatively, while only 120 producers, or 14½ per cent of them, sell to independent plants.

Still, the greatest incentive toward cooperative producing and marketing is not the farmer's profit, but rather his state of mind. He is happier. What he does he is doing for himself and his neighbor. He shares the profit and the pride in the product. Cooperatives have made Star Valley people more alert to the possibilities of the dairy industry. With a population of five thousand people, Star Valley ranks

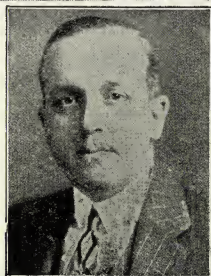
third in Swiss cheese production in America. Nor are the cheese-makers afraid of an over supply of cheese, for it can be kept as long as producers wish. Just as bad cheese deteriorates with age, good cheese improves with age, and Star Valley cooperatives make good cheese. Star Valley's output last year was three million pounds of Swiss cheese.

Star Valley now is most aptly called "The Switzerland of America," for not only do its geographic features resemble the Alpine democracy, but it is following the example of Switzerland in the cooperative handling of its produce. Situated as it is, in the tops of the mountains, the dairy products are as fine as those produced anywhere in America, and are successfully competing with the Swiss market in every way.

THIS MAN'S IDEA IS PROVING A BLESSING TO FOLKS WHO NEED MONEY

By P. H. GRAHAM

THIS is a true story. I know this man personally. I know of many folks he has helped. I know of widows with children to support who thank him for their incomes. I know of men who lost their jobs, but are now making more money than ever before. I can tell you of men and women who live better because of the opportunity this man gives them to add to their incomes. Yes, I know of literally hundreds of folks to whom this man's idea of doing business has been a God-send.



DO YOU NEED MONEY?

Perhaps you, too, are in urgent need of money to meet pressing bills. You may have some spare



ALBERT MILLS, President
3614 Monmouth Ave., Cincinnati, Ohio

I have some time I can spare and need extra money. Without obligation, please tell me about your plan for helping me.

Name
Address
.....
(This offer not good outside the U. S.)

time you want to turn into cash. Then you will want to write this man at once. There will be no obligation on your part. He will write and tell about a wonderful plan he has for helping you.

He is President of a large million-dollar manufacturing company. He does business in every section of the Country—in your very locality. He started some years ago with an idea. It was this: He said, "I'll help worthy people who are in need of money. My proven business-building plan shall be given to the deserving so they, too, can have money." He prospered. His business became most tremendously successful following these practical "Golden Rule" plans. And today it is still growing. Right now he needs 300 more men and women in all parts of the Country to act as his Food Distributors. He wants you to help handle the business in your locality. All you need do is visit your regular customers, supply their needs and pocket your profits. To everyone who accepts his offer he guarantees a fair, square deal and an amazing opportunity to make as high as \$43.60 in a week in this pleasant, dignified occupation.

ENJOY BIG CASH EARNINGS

Any man or woman with some spare time can start making money immediately. Even right close to home you can enjoy surprisingly big cash earnings. I sincerely ask you to fill out and mail the coupon. You don't obligate yourself or risk any money. You will receive complete details by mail. You have an opportunity to start right away and have the money you need coming in. It will certainly pay you to give this a trial. Better sit down and write your name and address on the coupon or a penny postcard and mail it to Albert Mills at once.

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3614 Monmouth Ave., Cincinnati, Ohio

Your Page and Ours

LET'S SAY IT CORRECTLY

ADRESS—in all its various meanings, its pronunciation remains the same: a as in the word, *account*; e as in the word, *end*. The accent falls on the second syllable of the word, *dress*.

Grievous and mischievous—both of these words are mispronounced in the same way: an *i* is unfortunately misplaced and then pronounced. The *i* before an *e* is usually silent—as in both of these words. The *ous* is pronounced as the latter syllable in *circus*—you will note that there is no *i*. The accent in both cases falls on the first syllable.

NOTICE TO CONTRIBUTORS

ALL manuscripts must be accompanied by sufficient postage to convey them to *The Improvement Era*. Manuscripts must come first class. If the manuscripts are to be returned, postage must be included.

Moreover, each manuscript should bear the name and address of the contributor. Where several poems are included in one contribution, each poem should be on a separate sheet of paper for ease in filing and to avoid confusion.

FROM THE CANADIAN MISSION

Toronto, Canada,
June 5, 1937.

Dear Brethren:

WE ENJOY the *Era* and find it a valuable missionary. We have just succeeded in placing it in some of the public libraries and in Y. M. C. A. reading rooms.

With every best wish, I am,

Sincerely yours,
Abel S. Rich,
Mission President.

A NEVADA READER

WANTED to tell you how fine it is to have some contact with the Church through the *Era*. We always leave our copies out on a table and the covers are sure to attract the eyes of visitors (all out here are not members).

Alma Pratt,
Nixon, Nevada.

FROM A WORKER

Gunnison, Utah

Dear Brethren and Sisters:

I FEEL that the *Era* is a heart to heart talk of the First Presidency to the people of the world.

We all enjoy it in our home. The children have all read parts of it since they were nine years old, and have also used the poems, stories, and other things it contains in their school work.

Your sister in the work,
Matilda Hill.

CORRECTION

IN the article entitled "*The Era Tree*," which appeared on page 571 of the September *Improvement Era*, "Brother and Sister Harry Earnshaw" should have read "Brother and Sister W. H. Earnshaw."

"**W**hy didn't you send your man to fix my electric door-bell?"

"I did, madam, but as he rang three times and got no answer, my man decided there was nobody home."—*Selected*.

FILIAL LOYALTY



"**M**Y BOY, when you grow up I want you to be a gentleman."
"I don't want to be a gentleman, pop—I wanna be like you."—*Midwest Review*.

TWO IN ONE

BOSS: "Well, how many orders did you get yesterday?"
Salesman: "Two orders in one place."

Boss: "What were they?"
Salesman: "One was to get out, and the other was to stay out!"—*Selected*.

CHARM SCHOOL

"**H**OW CAN a girl keep her youth?"
"Get him young, and never introduce him to another girl."

ONE-WAY ARGUMENT

TELEPHONE OPERATOR: "It costs seventy-five cents to talk to Bloomfield."

Caller: "Can't you make a special rate for just listening? I want to call my wife."—*Associated Magazines*.

YOU NEVER CAN TELL



WHEN we are able to see through the telephone we may get a great deal of pleasure out of wrong numbers.

A WOMAN who was troubled with chronic nightmare and who frequently cried out in her sleep, advertised for room and board "with a family who would not object to screaming in the night." Among the answers she received was one which asked, "How often would you require us to scream?"—*Messenger*.

A REAL EDUCATION

"**H**AVE you any education, Mose?" asked the prospective employer.
"Yes, suh, suttinly," says Mose.
"Well, can you write your name?"
"Suh!"
"Can you write your name?"
"No, suh," said the unabashed Mose. "Ah always dictates it."—*Vision*.

AMONG US BOYS

"**S**o she refused to marry you. Didn't you tell her about your rich uncle?"
"Yeah, I told her, and she's my aunt now."—*Midwest Review*.

This is a picture of a broadcast setting unique in all the world, from which come KSL's graphic word pictures of the world-record speed runs being made this fall on the Bonneville Salt Flats.

C. Richard Evans, K S L technician, took this picture as the setting sun blazed across the giant salt expanse where Captain George E. T. Eyston of England and Ab Jenkins, Utah driver of the "Mormon Meteor," are setting new man-made marks of speed.

From the KSL tent, housing a complete short-wave broadcasting unit, descriptions of the speed runs are made, sent 120 miles to KSL's transmitter on the shores of the Great Salt Lake, and re-broadcast to an audience which hears speed history actually in the making!

For the past three years, KSL has broadcast these runs exclusively . . . telling the story of Sir Malcolm Campbell's 301 mile per hour dash as he made it! Jenkins . . . Eyston . . . John Cobb all have whirled their cars to new world records while you have listened!

Greatest of all thrills of speed will be Captain Eyston's attempt to drive a possible 350 miles per hour! KSL "on the salt" will bring it to you.



KSL

Samuel O. Benson

Reflections



How calm and peaceful the water is. . . I hope when I'm old my life will be peaceful. But I'm young now . . . and when you're twenty, you want to do things, to live . . . there's so much to be done. ¶ I want to finish college . . . and then work. Marriage? Not yet . . . some day, I suppose . . . but first I want to work awhile — after I finish school. ¶ Dad is such a dear . . . the way he took out that insurance for me when I was just a baby . . . so I would be sure to have the money for college. ¶ I'm certainly a lucky girl . . . other girls I know had to quit when they finished high school . . . and they wanted so much to go on to college . . . I guess their fathers just didn't think.

Most fathers, by means of life insurance, can guarantee the fulfillment of their son's or their daughter's dream of college. Let your local Beneficial agent explain how you can build an insurance fund for your children's education.

BENEFICIAL LIFE
INSURANCE COMPANY

If your
Life Insurance
is Beneficial

Home Office—Beneficial Life Building, Salt Lake City, Utah
HEBER J. GRANT, President